ASSOCIATION OF AMERICAN COLLEGES BULLETIN

VOLUME XLI NUMBER 2

Religion in the Liberal Arts Curriculum

The Salary with the Fringe on Top

MAY, 1955

BUSINESS PRESS INC.
Lancaster, Pennsylvania

Association of American Colleges Bulletin

VOLUME XLI MAY, 1955 NUMBER 2

F. L. WORMALD
Editor

BERTHA TUMA
Associate Editor

HELEN M. KOLODZIEY
Assistant Editor

Published by the
Association of American Colleges
N. Queen St. and McGovern Ave., Lancaster, Pa.

Editorial Office
Office of Executive Director, Theodore A. Distler
726 Jackson Place, N.W., Washington 6, D. C.

March, May, October, December

Annual Subscription, $3.00

Entered as second class matter, March 15, 1926, at the post office at Lancaster, Pa., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925, embodied in Paragraph (d-2) Section 34.40 P. L. & R. of 1948.

OFFICERS OF THE ASSOCIATION FOR 1955–56

President: Joseph R. N. Maxwell, President, Boston College
Vice President: Arthur G. Coons, President, Occidental College
Treasurer: J. Ollie Edmunds, President, Stetson University
Executive Director: Theodore A. Distler
Executive Director Emeritus: Guy E. Snavely
Board of Directors: (additional members) G. D. Humphrey, President, University of Wyoming; David A. Lockmiller, President, University of Chattanooga; Frank Hugh Sparks, President, Wabash College; William W. Whitehouse, President, Albion College.

STANDING COMMISSIONS AND COMMITTEES

COMMISSION ON ACADEMIC FREEDOM AND ACADEMIC TENURE: (1956) President Sarah G. Blanding, Vassar College; President Edward J. O'Donnell, Marquette University; President L. E. Smith, Elon College; (1957) President William S. Carlson, State University of New York; President Logan Wilson, University of Texas; (1958) President Louis T. Benezet, Allegheny College, *Chairman;* President J. Malcus Ellison, Virginia Union University; Brother E. Stanislaus, President, LaSalle College; President C. Hoyt Watson, Seattle Pacific College.

COMMISSION ON THE ARTS: (1956) President Don H. Morris, Abilene Christian College; President H. Sherman Oberly, Roanoke College; President Bryan S. Stoffer, Washburn University; President J. Walter Malone, Millikin University; (1957) President Calvert N. Ellis, Juniata College, *Chairman;* President Daniel Z. Gibson, Washington College; President David A. Lockmiller, University of Chattanooga; President William J. Scarborough, West Virginia Wesleyan College; (1958) President Carl C. Bracy, Mount Union College; President Harry L. Dillin, Linfield College; Sister Catherine Francis, President, College of St. Rose; President Franz E. Lund, Alabama College.

COMMISSION ON CHRISTIAN HIGHER EDUCATION: (1956) President Russell J. Humbert, DePauw University; President Weir C. Ketler, Grove City College; President J. Earl Moreland, Randolph-Macon College; President Harold L. Yochum, Capital University, *Chairman;* (1957) Secretary Hunter B. Blakely, Presbyterian Board of Education; President James Franklin Findlay, Drury College; President Theodore M. Hesburgh, University of Notre Dame; President Robert N. Montgomery, Muskingum College; President Frank A. Rose, Transylvania College; (1958) President I. Lynd Esch, Indiana Central College; Executive Secretary John O. Gross, Board of Education of the Methodist Church; President Stephen W. Paine, Houghton

College; President Celestin J. Steiner, University of Detroit; President W. J. Trent, Livingstone College; President Frederick E. Welfle, John Carroll University; and *ex officio*, Secretary General Frederick G. Hochwalt, National Catholic Educational Association; General Director, Commission on Christian Higher Education, National Council of the Churches of Christ in the U. S. A.

COMMISSION ON COLLEGES AND INDUSTRY: President Frank H. Sparks, Wabash College, *Chairman. Members of Action Committee:* President James P. Baxter, III, Williams College; President W. Patrick Donnelly, Loyola University; President Laurence Gould, Carleton College; President Terry Wickham, Heidelberg College; all presidents of state or regional foundations during their tenure of that office. *Associate Members* (Executive Heads of State or Regional Foundations): A. Merrill Allyn (Pennsylvania); B. J. Kemper (Minnesota); Harold K. Schellenger (Ohio); Frank A. Tredinnick, Jr. (New England).

COMMITTEE ON INSURANCE AND ANNUITIES: (1956) President James P. Brawley, Clark College (Ga.); President W. Bay Irvine, Marietta College; President Albert G. Parker, Jr., Hanover College; (1957) President Edward G. Jacklin, St. Joseph's College (Pa.); President George M. Modlin, University of Richmond; (1958) Dean Mark H. Ingraham, University of Wisconsin, *Chairman;* President Milo Bail, Municipal University of Omaha; President Walter C. Langsam, Gettysburg College; President R. McA. Lloyd, Teachers Insurance and Annuity Association.

COMMISSION ON INTERNATIONAL COOPERATION THROUGH EDUCATION: Jaime Benitez, University of Puerto Rico; George C. S. Benson, Claremont Men's College; Horace M. Bond, Lincoln University; Harry L. Dillin, Linfield College; W. Patrick Donnelly, Loyola University (La.); V. R. Edman, Wheaton College (Ill.); Clemens M. Granskou, St. Olaf College; Harlan H. Hatcher, University of Michigan; Francis S. Hutchins, Berea College, *Chairman;* Ralph C. Hutchison, Lafayette College; Albert C. Jacobs, Trinity College (Conn.); R. O. Lanier, Texas Southern University; Jay F. W. Pearson, University of Miami; George N. Shuster, Hunter College of the City of New York; Herrick B. Young, Western College for Women.

COMMISSION ON LIBERAL EDUCATION: (1956) President John R. Everett, Hollins College; President Frederick Hard, Scripps College; President Howard B. Jefferson, Clark University; President William F. Quillian, Jr., Randolph-Macon Woman's College; President Celestin J. Steiner, University of Detroit; (1957) President Gordon Keith Chalmers, Kenyon College; President Harry David Gideonse, Brooklyn College; President Jay F. W. Pearson, University of Miami; President Courtney C. Smith, Swarthmore College; (1958) President Richard D. Weigle, St. John's College (Md.), *Chairman;* President M. Ellis Drake, Alfred University; President Douglas M. Knight, Lawrence College; President Otto F. Kraushaar, Goucher College; President Charles F. Phillips, Bates College.

COMMISSION ON PRE-PROFESSIONAL EDUCATION: (1956) President Harold C. Case, Boston University; President Philip G. Davidson, Jr., University of

Louisville; President John D. Williams, University of Mississippi; (1957) President Edward B. Bunn, Georgetown University; President William W. Edel, Dickinson College; President Boyd C. Patterson, Washington and Jefferson College; (1958) President O. P. Kretzmann, Valparaiso University, *Chairman;* President Albert W. Dent, Dillard University; President William W. Hall, Franklin and Marshall College.

COMMISSION ON PUBLIC RELATIONS: (1956) Brother J. Ambrose, St. Mary's College (Minn.); President Waights G. Henry, Jr., La Grange College; President Chester C. Maxey, Whitman College; (1957) President Hugh M. Tiner, George Pepperdine College; President Carl R. Woodward, University of Rhode Island; President Ralph L. Woodward, Central College (Mo.); (1958) President Louis J. Long, Wells College, *Chairman;* President Norman P. Auburn, University of Akron; President David D. Henry, University of Illinois; President Joe J. Mickle, Centenary College.

COMMISSION ON TEACHER EDUCATION: (1956) President Russell D. Cole, Cornell College, *Chairman;* President Vincent J. Flynn, College of St. Thomas; President Maurice O. Ross, Butler University; (1957) President H. Ellis Finger, Jr., Millsaps College; President Richard V. Moore, Bethune-Cookman College; President William H. Shephard, Washington Missionary College; President Robert J. Slavin, Providence College; (1958) President Buell G. Gallagher, City College of the City of New York; President Harry V. Masters, Albright College; President Earl A. Roadman, Morningside College; President Sharvy G. Umbeck, Knox College; President Terry Wickham, Heidelberg College.

REPRESENTATIVES ON AMERICAN COUNCIL ON EDUCATION: (1956) President John R. Cunningham, Davidson College; Chancellor R. H. Fitzgerald, University of Pittsburgh; President Vincent J. Flynn, College of St. Thomas; Chancellor William P. Tolley, Syracuse University; (1957) President James P. Baxter, III, Williams College; President Charles J. Turck, Macalester College.

REPRESENTATIVES ON NATIONAL COMMISSION ON ACCREDITING: (1956) President Cloyd H. Marvin, George Washington University; President M. E. Sadler, Texas Christian University; (1957) President Bancroft Beatley, Simmons College; President Morgan S. Odell, Lewis and Clark College; (1958) President Paul C. Reinert, St. Louis University; Executive Director Theodore A. Distler.

COMMITTEE ON PUBLICATIONS: The President, *ex officio;* The Vice President, *ex officio;* The Executive Director, *ex officio.*

THE BULLETIN is published four times a year—in March, May, October and December. Its emphasis is on description and exposition, not primarily on criticism or controversy. The March issue regularly carries the Proceedings of the Annual Meeting of the Association. Leaders in the college world contribute to every issue.

Annual Subscription Rates: Regular $3.00; to members of Association colleges special rates are offered: individual subscriptions, $1.00; ten or more club subscriptions, mailed in one package for distribution at the college, 50 cents each. Address the Association of American Colleges, 726 Jackson Place, N.W., Washington 6, D. C.

THE BULLETIN is now available in microfilm edition through University Microfilms, 313 North First Street, Ann Arbor, Michigan.

CONTENTS

Editorial Notes 229

Religion in the Liberal Arts Curriculum: *J. Harry Cotton* 234

Chad Walsh 239

The Church-Related College and the Parish, *Godfrey L. Diekmann, O.S.B.* 246

The Search for Saintly Traits, *Orlo Strunk, Jr.* 257

Ivory Tower of Babel, *Ernest H. Cherrington, Jr.* 260

An Independent Department of United States Language and Literature Needed in Our Colleges, *Robert L. Wiggins* 272

First College Oration on Journalism, *Walter Crosby Eells* . 277

Colleges Improve Their Programs, *Lewis B. Mayhew* 284

Faculty Status, *Katharine S. Diehl* 292

Business Education in the Liberal Arts College, *Maynard A. Peck* 297

The Care and Feeding of Public Relations People, *James W. Armsey* 303

The Philosophy of the Maryland Commission on Higher Education, *Otto F. Kraushaar* 310

Can the Historian Be Objective?, *Edward Pessen* 316

The Salary with the Fringe on Top, *Robert R. R. Brooks* 328

Minutes of Conference of Church-Related Colleges in the South 333

Minutes of Conference of Church-Related Colleges in the West Central Area 336

Among the Colleges 340

New College Presidents 342

EDITORIAL NOTES

THE FORD FOUNDATION has appropriated $50 million to help accredited private colleges and universities in the United States raise their faculty salaries. Colleges and universities to which grant offers are made will be asked to match the gift with funds raised from other sources, with varying ratios of matching. It is expected that final disbursements of grants under the program will be completed by the end of 1957.

EXCHANGE OF PERSONS—in the rather frigid official language of Unesco—is widely regarded as an effective means both of transmitting technical skills from one society to another and of promoting international understanding. In 1953, under United Nations' programs alone, over 2000 fellowships were awarded to citizens of so-called "underdeveloped countries" for study abroad. Belief in the efficacy of such programs has hitherto rested more on abstract theory, sentiment and faith than on scientific observation of actual results. "The Western-Educated Man in India" is a report of a field inquiry conducted by John and Ruth Useem, under the joint sponsorship of the Hazen Foundation and Michigan State College, as one of a series of studies designed to assess the consequences and possibilities of student interchange. The authors admit the limitations of a small-scale inquiry and give due warning against over-optimism but offer sensibly cautious suggestions for improvement. The illuminating facts on which these practical recommendations are based should command attention not only from educators and others professionally concerned with student exchanges but from all who care about international understanding and recognize the problems presented by cultural differences. To see the British and American societies side by side through the eyes of Indian students is in itself an educative experience. The Dryden Press, Inc., New York.

THE JOHN HAY WHITNEY FOUNDATION has announced its fellowship program for 1956–57. Nominations will be welcomed on behalf of qualified public secondary school teachers in the states of Wisconsin, Michigan, Ohio, Virginia and North

Carolina. The fellowships will be awarded to outstanding senior high school teachers from these five states for study in the broad area of the humanities. The men and women selected for awards will be in residence at either Yale or Columbia. Inquiries from teachers and administrators should be directed to the Division of the Humanities, John Hay Whitney Foundation, 630 Fifth Avenue, New York 20, N. Y. The deadline for receipt of completed nominations is May 31, 1955.

100 CHAPEL TALKS by A. C. Reid is based on chapel talks delivered at Harvard University and Wake Forest College and contains five-minute scripture interpretations pointed to practical needs. Abingdon Press, New York and Nashville.

CURRICULUM STUDY IN BASIC NURSING EDUCATION by Ole Sand is a progress report of the first two years of a five-year curriculum research project now under way at the University of Washington. It describes how a professional school in a university is seeking to apply present knowledge of curriculum planning to the improvement of its basic program in nursing education. G. P. Putnam's Sons, New York, N. Y.

SPONSORED RESEARCH POLICY OF COLLEGES AND UNIVERSITIES reports the evaluation of the Committee on Institutional Research Policy appointed by the American Council on Education of the problems raised by sponsored research. It also presents the conclusions the Committee has reached concerning them, and supplies related supplementary information and observations. American Council on Education, Washington, D. C.

MARSHALL SCHOLARSHIPS at British universities are offered annually by the British government to United States graduate students. The twelve awards are an expression of the United Kingdom's gratitude for the generous and far-sighted Program for European Recovery. Candidates must be under 28 years of age on October 1 in the year in which the award will be taken up, and must be graduates of a degree-granting college or university of the United States, as well as citizens of this country.

CARNEGIE CORPORATION OF NEW YORK has announced grants amounting to $263,000. Among the recipients are

Amherst College, which received $42,000 to extend its work in American Studies; University of Chicago, which will use its grant of $30,000 to complete studies of the problems of aging persons; and University of Wisconsin, which received $30,000 toward support of a new series of visiting professorships from various parts of the British Commonwealth.

THE STILLWATER CONFERENCE OF ACADEMIC DEANS will be held at Oklahoma A. and M. College, August 8–10, 1955; the general topic is to be "The Dean in Initiating and Shaping Institutional Policy."

JOB OPPORTUNITIES IN GENERAL MOTORS will acquaint qualified college seniors with the opportunities for successful careers which exist in their Corporation. The book presents a comprehensive treatment of General Motors divisions, subsidiaries and central office staff activities and is being sent to a majority of the colleges and universities in the United States from the Educational Relations Section of the Corporation, Detroit, Michigan.

WORLD BROTHERHOOD will hold an important conference in Brussels, Belgium, July 11–15, 1955. Educators who may be visiting Europe this summer and who would be interested in attending may obtain further information from The National Conference of Christians and Jews, Inc., 381 Fourth Avenue, New York 16, New York.

SUMMER STUDY ABROAD, 1955, published by the Institute of International Education, 1 East 67th Street, New York City, is a 20-page leaflet which lists educational institutions in 22 countries which offer summer programs and gives information on credits, living arrangements and transportation. The Institute has been asked by the State Department to administer the visit of 11 student editors from the Soviet Union who were due to arrive in this country in April. An itinerary has been planned by the Institute showing a cross section of American higher education and some of the stops included are New York City, Washington, Detroit, Ann Arbor, Chicago, San Francisco and Tuskegee, Alabama.

A PERMANENT FOUNDATION to give scholarships to Americans for study in Britain will, it is hoped, result from a second Mayflower crossing of the Atlantic scheduled for September–October, 1956. The vessel, which is intended as a gift from the British to the American people, will bring over passengers distinguished in the world of arts, commerce and letters and will land at Plymouth Rock. Funds for the scholarship foundation will be raised by the ship's exhibition in the United States and by the film and book on the voyage.

THE FUND FOR THE ADVANCEMENT OF EDUCATION announced in April the granting of 138 one-year fellowships to college and university faculty members representing 99 institutions throughout the United States. These grants aggregating approximately $800,000 are the fifth and final series of annual awards which have been made by the Fund primarily to enable the recipients to become better teachers in their respective fields, which include the humanities, the social sciences and the natural sciences. The awards were made upon recommendation by the Fund's National Committee on Faculty Fellowships under the chairmanship of President Oliver C. Carmichael of the University of Alabama.

THE AMERICAN UNIVERSITIES FIELD STAFF, Inc., is now offering its reports on contemporaneous developments in foreign societies to institutions outside of its sponsoring membership. Founded in 1951 by a group of American university and college presidents, AUFS posts exceptionally qualified scholarly correspondents in key areas of the world. The resulting flow of about six reports monthly provides source material for class work and research in a variety of disciplines. Distribution of the reports, heretofore limited to the sponsoring membership, is now being expanded to accommodate any institution that enters a supporting subscription. Offices of the American Universities Field Staff are at 522 Fifth Avenue, New York 36, New York. Phillips Talbot is the Executive Director.

FUTURE SCHOOL AND COLLEGE ENROLMENTS IN MICHIGAN: 1955 to 1957 is a report prepared by the Population Sub-Committee of the Michigan Council of State College Presidents. It contains nothing that is startling in relation to

other recent estimates of the trend of student populations over the country as a whole, but it embodies a clear and careful statement of the statistical evidence and sociological assumptions on which the study group bases its conclusion that college enrolments in Michigan are likely to double by 1970. As such, the report is a useful model for other state groups concerned with educational planning. As the authors say: "Some kind of population and enrolment forecast is implicit in any planning. It seems desirable to make the forecasts as explicit and reasonable as possible." J. W. Edwards, Publisher, Inc., Ann Arbor, Michigan.

COLLEGE ADMISSIONS NO. 2 is the second volume in a series published by the College Entrance Examination Board. The book reproduces in print the second Colloquium on College Admissions—the four-day "school for admissions officers" at which 90 CEEB member colleges were represented. It defines and analyzes the factors which determine which students seek and gain admission to America's colleges. The effects of home and social influences, population pressures, psychological encouragements or obstacles, methods of personal assessment and guidance, college admissions policies and financial aid practices are specified and evaluated. Copies at $3.50 may be ordered from the Board, c/o Educational Testing Service, P. O. Box 592, Princeton, New Jersey.

A FRESH APPROACH to the study of agreements and disagreements in teacher education has been made on the initiative of a liberal arts college. Carleton College invited Paul Woodring, Professor of Psychology at the Western Washington College of Education, to serve for a semester as consultant in education and leader of a weekly seminar intended to provide the background for development of an improved program of teacher education. Support for the project was furnished by The Fund for the Advancement of Education. From one fourth to one half of the faculty, representing nearly all departments, took part in the seminar. Two reports, one by the guest from the teachers college, the other by the interdivisional faculty committee that directed the study, have been written independently. They will be published together early in the summer and should receive widespread attention.

RELIGION IN THE LIBERAL ARTS CURRICULUM

J. HARRY COTTON
PROFESSOR OF PHILOSOPHY, WABASH COLLEGE

THE obvious and fairly trite argument is that since religion is one of the central features in the history of our culture, *i.e.* in the making of our own minds, it belongs among the liberal arts. The thesis suffers no loss in weight because it is trite. Whitehead has observed that the modern conception of order, essential to scientific methodology, has strong roots in medieval theology and the belief in a rational God. It is surely no accident that science did emerge in the Western world. "My explanation is that the faith in the possibility of science . . . is an unconscious derivative from medieval theology."[1]

For good or ill religion is one of the makers of the modern mind. The literature of the West cannot be understood without its religion. The philosophy of the West is a closed book to the man who knows not the Christian faith. The history of Europe is incomprehensible apart from its roots in the Judaeo-Christian tradition. Our own political ideals and the movement of the Western frontier will be hopeless enigmas to the student who knows nothing of early American religion, restricted and bigoted as it often was.

Just as trite is the objection commonly made to the teaching of religion in the American college: religion cannot be taught without bias. The teacher of religion seldom achieves the objectivity that is the mark of sound scholarship. The charge is correct—precisely because the teacher of religion is faithful to his task and not because he is a traitor to it. Religion itself is not the sort of study that can be kept at a safe distance. It provokes bitter arguments; it demands important decisions; it divides men. To teach religion in such a way that existential questions are not raised for the student, and under the pretense that such questions are of no importance to the teacher, is to falsify the nature of religion. To present the emergence of ethical monotheism into the clear light of the eighth-century B.C. prophets, or the place of suffering in the thought of the sixth-century Jere-

[1] Whitehead, Alfred North, *Science and the Modern World*, The Macmillan Company, New York, 1925, p. 19.

miah and second Isaiah, in such a way that it makes no difference whether we say "yes" or "no" to these men is not to teach religion.

This does not mean "indoctrination" or "dogmatism" as these terms are commonly understood. Students resent any overt attempt to shape their conclusions—at least the best of them do. And when the professor employs subtle forms of indoctrination, he is treating the persons of his students as means to his own end, hardly a religious procedure. The professor of religion who in final grades favors the students who reflect his own beliefs is even more culpable than a similar teacher in any other field.

Nor does this mean that the professor will stoop to substandard academic methods. It may prove a surprise to educators whose only experience with the Christian faith was with the Church School of their childhood to know that there are high standards and rigorous canons in Biblical study and in church history. It is assumed that no man untrained in the methods of scholarship would be considered for a post in a liberal arts college.

This interpretation of the teaching of religion may prove an embarrassment to state universities where the law forbids any sectarian religious teaching. The only hope of getting courses on religion into the curriculum lies in their being presented "objectively." It is obvious that the Bible can be taught as literature. But the teacher will very soon come to the point where the voice of the prophet pierces this disguise of objectivity and asks for an answer. But is this not the case with all great literature? Or we may present a course in the great Christian thinkers, or in the history of Christian doctrine, as an offering within the history-of-ideas department. But if the thinkers or doctrines are presented in their naked reality, how much objectivity will either teacher or student retain? But does not a similar difficulty beset any course in the growth of ideas?

An alert department of religion will include in its curriculum courses in the history of religions, including those that have disappeared from the human scene as well as those that have strong contemporary appeal. The honest teacher will try his best to enter sympathetically into the experience and beliefs of these various faiths, the more so since he knows that his own commitments make it impossible for him fully to succeed. This kind

of study is essential for American students if we are to understand, and so to have intelligent and effective dealings with, the Asiatic and African peoples with whom we shall continue to have increasing business. Surely this sort of fairness and sympathy is no threat to the Christian faith, as uneasy Christians have sometimes imagined. It is rather a fulfillment of the deepest demands of the Christian teaching itself.

Yet it is a plain fact that these religions offer no live option to our students. For them the issue is the Christian Church (or Judaism) or no connection with any religious community. Accordingly it is not to be expected that the various Oriental religions or the more primitive faiths will be presented with the same existential interest that will mark the study of Judaism and Christianity.

In short one should expect that a well taught course in religion would bring some decisive issues into sharp focus. Such a course ought to have one startling result: that some students will be henceforth much more articulate in their opposition to religion than they ever were before. If a faculty committee to restudy the curriculum does not want such results they should not recommend the introduction of religion into the course of study.

It is the thesis of the writer that in a liberal arts curriculum no subject should ever be taught without existential reference. They all involve the interests, the persons of the students. They all call for decision. The pose of disinterested objectivity and the disdain of values are alike pretentious. To ask the student to approach a subject without any value judgments, *i.e.* without any interests, is to ask him to keep his distance from the subject in question. It is a commonplace that logic and mathematics are the most abstract and most formal of all studies. They are most safe from the distortions of human bias. Yet even in these most formal studies the interest of the student is involved. It is hard to see how a good teacher can be indifferent to the question: will my students develop intellectual integrity and a love of honest thinking?

As we move toward the more concrete studies, the so-called "social sciences," larger and larger areas of vital interests are involved. As a rule, the men with the most sharply defined interests will be the most acute students. I have never known a

member of a college faculty to discuss political questions at any length without sooner or later revealing his "bias" for freedom of access to information and the liberty to discuss openly and to publish. Indeed one would blush for shame for a colleague who did not deeply prize and ardently defend this freedom of the human mind. It is hard to see how any student can make much progress in economics, be he a professional economist or a beginner, without being aware of the bearing of his theory upon his own economic interests. In the case of the spokesmen of management and labor it is inconceivable that their interpretations of economic questions should fail to reflect their own special interests. When representatives of two hostile interests meet and seek agreement they will make little progress until (1) each of them recognizes the effect his own interests have on his theories and (2) tries sympathetically and imaginatively to enter into the interests of the other. Until that happens they will not communicate; they will not speak the same language. Whenever vital interests are involved semantic clarity always comes at a high moral price.

As for the historian, it is hard to see how he could even make a start in the selection of data without some interest at stake, some view to support or negate, some interpretation of what is important in making predictions, if he aspires to that dubious role. A historian without a bias is a self-contradiction. As William James once observed,

> If you want an absolute duffer in an investigation, you must, after all, take the man who has no interest whatever in its results: he is the warranted incapable, the positive fool. The most useful investigator, because the most sensitive observer, is always he whose eager interest in one side of the question is balanced by an equally keen nervousness lest he become deceived.[2]

It should be quite apparent by this time that our interests in scientific and humanistic studies may range from dogmatism, authority and the tenacious holding to old beliefs just because they are more comfortable, on the one hand, all the way to C. S. Peirce's selfless devotion to the indefinite community of truth seekers on the other. Surely one of the functions of education is

[2] James, William, *The Will to Believe*, Longmans, Green, & Co., New York, 1919, p. 21.

to encourage the moral purification and enlargement of our interests. To seek to win students to scientific attitudes is not to ask them to renounce all attitudes. To learn a profound respect for the best available canons of inquiry, and to seek their continual purification, is to gain a set of values that are priceless both to the individual and to his community.

Perhaps the greatest obstacle to this sort of moral growth is the pretense that we have already attained objectivity. The student who subconsciously assumes that his private perspective is the one through which God and man ought to look, is guilty of what theologians call "original sin." The professor who claims to have achieved detachment, or who is unable to discover his own assumptions and therefore assumes that he has none, is the very man whose bias is likely to prove most damaging. To have our pride of perspective rebuked and exposed is the beginning of wisdom. The man who knows that he can never completely escape his own limited perspective is the man most likely to surmount it.

It is precisely because the very heart of the Christian gospel lies in this exposure of human pride—and I know of no restraint as effective as the contrast between the God of all truth and the man who tries to be a god—that religion has a central and important place in the college curriculum. One cannot write this without confessing at once how often theologians and other churchmen have mistaken their own cultural and historical relativities for the "eternal verities," and have blandly allowed these relativities to claim the eminence of the truth of God. This is only another way of saying that intellectual as well as moral sanctification is never completed in history. But the light is not tarnished by human darkness, nor does the ideal lose its validity for want of support by the majority vote.

Surely in this crucial time in history we can ill afford to conceive our work in isolation from human concerns. To graduate men and women with no commitment to give meaning to their days, with no sense of moral direction, without enthusiasms of any sort, with no battles to be fought and won, with no loyalties that call for their best devotion, is to turn out hollow men and women. Thus to conceive the task of education is surely a sorry betrayal.

RELIGION IN LIBERAL ARTS EDUCATION

CHAD WALSH
PROFESSOR OF ENGLISH, BELOIT COLLEGE

THE question which this title implies can best be clarified by deliberately ignoring those schools which have a special commitment to religion. Let us rather think of the avowedly "secular" or "neutral" colleges and universities, particularly those whose bills are footed from the public purse. Let us further assume that a majority of the trustees, administrators and faculty are various brands of naturalists and positivists, and that they are confronted with the question of what role, if any, should be played by religion in a liberal arts curriculum.

I have stated extreme but perhaps not unheard-of conditions; I want the setting to be as aseptically a-religious as possible. Only then can we ask the question without someone's suggesting that piety is masquerading as educational philosophy.

My contention is a simple one: a really honest secularist who believes in liberal arts education will be driven, if he thinks hard enough, to accord religion a large place in the total curriculum. His secular philosophy of education will leave him no alternative, provided that he is honest with himself. In fact he will come up with a curriculum not too different from that advocated by most believers.

I am of course speaking of men and women who believe in education, not in mere training or indoctrination. If the aim of advanced schooling is simply to turn out competent plumbers, physicians and physicists, then religion—like literature, music, history and almost everything else of a civilizing sort—may be at a loss to defend its place. And if the schooling is primarily intended to make good positivists or good Marxists or good Rotarians out of the malleable younger generation, then religion may be, and probably should be, an obstacle.

But I am thinking of persons in positions of responsibility who really believe in *education;* who believe moreover that we live in an infinitely complex and pluralistic society and that it is not the function of the colleges and universities to impose some premature simplification upon the rich diversity of human living. I

mean, in short, educators who want their graduates to understand the world in which they live, understand how it got that way, and discover not only how to get around in it but even, one hopes, how to use reason and other insights to find methods for improving it.

Now the most blatant fact about religion is that here it is. Religion is here, there and everywhere and has always been. The anthropologists in their comparative studies seem unable to come up with a genuinely agnostic community. Today, even in those parts of the world shut off by an iron or bamboo curtain, the traditional religions live on with surprising vigor, and where they have been renounced by the emancipated leaders of the new age, these latter regard ideology with a quasi-religious devotion. Were it not for quibbles of semantics, one could say that Communist Russia and China are today experiencing one of the mighty ages of faith.

The quest for an absolute, whether the absolute God or the absolute state or the absolute philosophy of history, is apparently built into the human race. It can lead to gentle acts of charity or to the most merciless fanaticism. The fruits of religion, whether the word be narrowly or broadly defined, are not always lovely. The Grand Inquisitor must be balanced against St. Francis, Dr. Malan against Dr. Schweitzer. Genuine atheism is sometimes more godly than some kinds of godliness. But the point remains: religion—good, evil and indifferent—is with us and has always been as far as the records go. And it has had and continues to have enormous consequences.

Who can understand the creation of Pakistan as a separate state unless he first knows Hinduism and Islam? What sense does modern Israel make to the student ignorant of the Old Testament Israel? How without factual knowledge of religion can one comprehend the world-wide influence of a pope who has only a few Swiss soldiers under his command?

One could multiply the questions indefinitely. But to bring the matter to a point, look at the United States, a nation in which more than half the population has at least nominal membership in some organized religious body. This all-time high in America still does not tell the whole story of the continuing though often indirect influence which the Judeo-Christian faith has had on the

evolution of American attitudes and institutions. For example, the federal Constitution and the Declaration of Independence presuppose a theory of natural law and natural rights which was the harmonious blending of Biblical insights and classical philosophy, integrated during the scholastic Middle Ages. The system of "checks and balances" is a secularized safeguard against the consequences of that innate stubborness and selfishness which the theologians call "original sin." The very idea of democracy as it has slowly evolved in American culture came into being in large part because of the new dignity given to the individual as a child of God, no matter how great a role may have been played by various strands of purely secular thought.

One should mention also the humanitarian frame of mind, which in America as in many other countries is busy creating the welfare state—it does no good to avoid the controversial word, for the fact is already here and to stay. What is humanitarianism but the second half of the "Great Commandment": thou shalt love thy neighbor as thyself? Those who regard subsidized social services as a fall from original civic innocence have good reason to hate the Christian gospel, for it is the largest single source of humanitarianism. And where other sources are evident, it will usually be found that they are secularized versions of the Judeo-Christian outlook: Marxism is the most obvious example.

Perhaps enough has been said to show that the historian and social scientist, if competent and intellectually honest, must pay serious attention to the past and present role of religion in America and indeed in all countries. You cannot understand America unless you take its churches and synagogues as seriously as its banks, its Rotary Clubs and the dairy lobby.

The connection between religion and the natural and physical sciences seems less obvious but is nonetheless present. The student needs to know first of all something about the fluctuating pattern of sponsorship, cooperation and antagonism between religion and science at various periods. He should learn which conflicts were real and which were due to woolly-mindedness on one side or the other. Then there is the acute challenge of the scope and limitations of science: the really urgent question, for example, of whether nuclear physics or nuclear physicists can tell

us what to do with nuclear physics. Is that answer within the scope of science?

However, it is on the highest theoretical level, where the natural and physical sciences merge into the philosophy of science, that the more profound points of contact are reached. The unspoken assumptions of science are brought into focus. For example, the research laboratories would close down if scientists did not believe in the reliability of nature. It is taken for granted that if conditions are identical the results ought to be identical. Now the uniformity of nature is not self-evident. There are primitive tribes who do not believe that yams planted in the ground will naturally produce yams; they put their faith in magic spells rather than the normal operations of nature.

The ingrained faith that nature is uniform and reliable—a conviction characteristic of Western civilization—seems one of the indirect fruits of monotheistic religion. The belief in one God, who is the source and sustainer and orderer of the universe, leads logically to a steadfast hope that the sun which rose today and yesterday will also rise tomorrow. It appears more than coincidence that the real development of science has been first among the monotheistic Moslems and then among the equally monotheistic Jews and Christians. This does not imply that every scientist believes in God; merely that the reliability of nature is a concept which has been so thoroughly incorporated into the consciousness of the West that it exists now in many cases without the underlying foundation of monotheism.

There is also the working assumption of the sciences that in general one should prefer the simplest explanation which covers the largest number of cases. This so-called "law of parsimony" is another essential act of faith, for we have *no* proof that the universe is not queer, fantastically complicated and inexplicable in terms of elegant generalizations. To the monotheist the assumption is a plausible one, since it points to the elegant precision of God's planning and operations. But one may question whether the law of parsimony would have come to seem self-evident if centuries of monotheistic thinking had not prepared the way for it.

Finally, both Judaism and Christianity are passionately materialistic religions. They believe that God created a material

universe and pronounced it good. An ancient Greek or Hindu might have felt it beneath his dignity to dissect worms or conduct chemical experiments in an evil-smelling laboratory. But thanks to the Judeo-Christian centuries a new attitude toward the physical universe was gradually built up, so that sticks and stones and human bodies seemed worthy of careful study. Modern science has indeed grasped this Biblical insight more profoundly than some other-worldly, overly "spiritual" varieties of Christianity.

These crisscrossing relationships between religion and the sciences are merely those that occur offhand to one who is no scientist. It is for the professionals to pursue them farther and with greater accuracy. But certainly a student majoring in the sciences is deprived of an added dimension of scientific understanding if his instructors never take time out to help him see the philosophic and religious implications of everything he does in the laboratory and the library. Without this extra dimension he is more a technician than a genuine scientist.

When one comes to the humanities, the connection with religion is as obvious as in the case of the social sciences. Western music for example is the child of the Church, which was the first to treat music as an art equal to literature, sculpture or architecture. Painting has at times been equally sponsored by the Church, and apart from formal sponsorship, any trip through an art gallery—ancient or modern—will show how many themes of a religious sort have been seized upon by artists for their subject matter. As for literature, a knowledge of the Bible and church history is necessary to any literate reader who wants to grasp the full richness of imaginative writing, medieval or modern.

But this is not all. There is a more subtle relationship, though harder to outline neatly on a blackboard. The artist of every kind, like the seeker after God, is reaching out for self-transcendence. He is searching for some order of reality more meaningful, more abiding than the visible flux of reality before his eyes. This is not to say that the arts and religion are synonymous, or that the artist and the saint are equivalent. It is however important for the student to know that there are two vast areas of human activity and commitment which exist because of a universal restlessness within human nature, an unwillingness to take

the factual, everyday, positivistic world as final. The arts and religion are indispensable elements of any broad understanding of what it means to be a human being. Without at least some vicarious comprehension of them, the three-dimensional construct of human life is flattened out and one dimension is lost.

I cannot see why any intelligent and fair-minded secularist should balk at what I have been saying, no matter how skeptical he may be about the objective correlative of both religious and esthetic experiences. But to stop at this point would be to evade the most pressing argument for treating religion fairly and fully in college education.

Everybody is some kind of philosopher, whether he knows it or not. Everyone wants to make sense of his own life and, if possible, the totality of things. In a stable period of history most people may be content to absorb by osmosis the prevailing world-view. Today however we have a culture pluralistic in its assumptions. Competing value-systems are in the air. The desire for meaning is becoming more and more articulate on the campus. It is both cruel and intellectually dishonest to keep students from soberly examining the value-systems which are genuine live options in 1955.

As I see it, three systems have real vitality and a considerable ability to make sense out of the scattered moments of experience and observation. One is Marxism—not just in its twisted, Byzantine form, but in all the varieties of thought that spring directly or indirectly from the powerful brain of Marx. Marxism should be examined by every student. A second system is what for lack of a better label may be called scientific humanism. In its American forms it is usually humanitarian in emphasis and strongly dedicated to democracy. One hardly need urge that this system deserves proper attention. In many faculties it is the established church and ideological orthodoxy.

The third system is the Judeo-Christian tradition, which is so live an option that it appears, in this country at least, to be attracting more rather than fewer really outstanding minds than 30 years ago. It deserves equal treatment with the two other world-views.

If any of these three major value-systems is given the silent treatment in a college, that school is either cowardly or intellec-

tually dishonest, and its faculty and administration are seriously at fault. Students, looking for meaning, should have the opportunity to examine the systems and then opt for one of them, for a combination of them, or for none.

There are of course the practical problems, such as the doctrine of "separation of church and state," but a good many state-supported colleges and universities are discovering that the wall of separation does not exclude the factual teaching of religion. Indeed it is absurd to talk as though religious differences are the most explosive in American society. We live in a period when McCarthyites and anti-McCarthyites can hardly meet over a friendly cocktail, but Roman Catholics, Protestants, Jews and agnostics get along quite well together for the most part. And it might be noted that the witches we hunt today are political witches.

However, I had not intended to get involved in practical questions of implementation. My main point is simply that a curriculum without a fair amount of emphasis on religion will automatically distort practically every discipline in the catalogue, and will at the same time deprive the student of intelligent familiarity with one important live option for living his life meaningfully.

THE CHURCH-RELATED COLLEGE AND THE PARISH

GODFREY L. DIEKMANN, O.S.B.
PROFESSOR OF THEOLOGY FOR THE LAITY, ST. JOHN'S UNIVERSITY
(MINNESOTA)

I HAPPEN to be a theologian by profession and have taught theology for some twenty years in our Seminary at St. John's. I feel therefore that I can most profitably treat my subject from the theological point of view, but limiting myself strictly to the data of Scripture and to the very earliest Christian writings, i.e. the so-called Apostolic Fathers: the two letters to the Corinthians attributed to Clement, the seven letters of Ignatius of Antioch, Polycarp's epistle and the eye-witness account of his martyrdom, and finally the Epistle to Diognetus. These writings are our common and precious heritage, the Scriptures are for all of us the inspired word of God. Perhaps therefore an analysis of their teaching concerning the nature and purpose and characteristics of the Christian community which we call a "parish" may throw some valuable light on our subject.

Moreover I have restricted myself entirely to the philological and historical approach to the theological concepts at issue. In such an approach every theologian, whether Catholic or Protestant, will find indispensable help in that monument of Protestant biblical scholarship, the *Theologisches Woerterbuch zum Neuen Testament*, begun by Gerhard Kittel and after his death continued (it is not yet complete) by Gerhard Friedrich and a group of learned associates. In all the chief points at issue for the present paper there was substantial agreement between the findings of this work of scholarship and the conclusions of Catholic specialists in the field, such as Alfred Wickenhauser and Franz Xavier Arnold in Germany and Ferdinand Prat in France.

I have accordingly restricted my argument to such theological data as is commonly accepted by leading Christian scholars. I believe that the presentation of these generally accepted principles can prove remarkably fruitful for assisting us in arriving at some conclusions in the practical order. After all it has been discovered more than once that sound principles often prove unexpectedly practical.

The very wording of the topic, "The Church-Related College and the Parish," reveals a manner of thinking which I believe is quite general whether among Catholics or Protestants. "Church" and "parish," according to our usual way of speaking, are related to each other as the whole to its part. The Church is the whole; the parish its part, existing in a certain locality. Now the first question I would like to raise is: Does this common interpretation of the words correspond fully to the data of Scripture and the earliest Christian writings? And if not, can the original, scriptural meaning help us to grasp our subject better and to arrive at practical conclusions in our discussion?

The Greek original in the New Testment for our word "church" is *ekklesia*. It was already used in the Septuagint, the pre-Christian Greek translation of the Old Testament, to designate the community of Jews in any city in their role of chosen people, chosen and called by God to pay Him faithful worship. It meant therefore, first of all, the local community of true worshipers.

It is in this sense of a local community of true believers and worshipers, that the word *ekklesia* (or church) was most frequently used also in the New Testament. The apostle Paul, for example, greets the "Church of God at Corinth" (I Cor. 1:2; II Cor. 1:2), he speaks of "the Church at Cenchrae" (Rom. 16:1), of "the Church of the Thessalonians" (I Thess. 1:1; II Thess. 1:1). No less than twenty times he refers in the plural to "the Churches of Asia," "of Galatia," "of the Macedonians," "of Judaea," etc. Again he speaks of the "Churches of the saints" or of "all the Churches everywhere."

In other words, if we judge by the frequency with which the word "church" was employed, it would seem to designate, in most instances, not the entire or universal Church but the local community of Christians: not the whole, but the part.

However, it is used to designate the whole Church, some 17 times in all, and of these 17 instances 11 are to be found in Colossians and Ephesians, in which Paul develops his thought most clearly concerning the Church as the body of Christ.

It would not then be according to the mind of Scripture simply to identify the word "church" with the concept of the universal

Church in contradistinction to its local realization. This is all the more evident if we recall that Paul used the word "church" even in referring to a very small group of Christians, meeting (ostensibly for worship) in a private home. Thus he twice sends greetings to the "Church that is in the house" of his co-workers Prisca and Aquila at Rome (Rom. 16: 5; I Cor. 16: 19), to the "Church that is in the house of Nymphas" at Laodicea (Col. 4: 15) and to the Church in the house of Philemon (Philemon 2).

According to this use of terms, therefore, the local community is not merely a geographical division of the universal Church, but in its own way it represents the whole Church; it is somehow a concrete realization of the whole, the Church in miniature. For this reason Paul, in I Cor. 12, in trying to allay the divisions and schisms which had occurred in the Corinth community of Christians, could and does apply to the local community arguments drawn from the concept of the entire Church as the body of Christ: "Now you are the body of Christ, and individually parts of it" (I Cor. 12: 27).

To summarize, we have here something like the figure of speech called synecdoche: the part stands for the whole, and the whole is in some manner contained in the part.

Limiting ourselves to this data, borne out further in the writings of Clement, Ignatius and Polycarp, we may deduce some conclusions in the practical order.

The first and most important would seem to be that the individual Christian experiences the Church above all in his local community. The parish is for him, in a true sense of the word even if not in the fullest sense of the word, the Christian Church to which he belongs. In the providence of God, the individual normally belongs to the Church because he belongs to, is a member of, this local community of believers and worshipers. He exercises his membership in the universal Church immediately and primarily (though not exclusively) by exercising his membership in *this* church, which is the parish. It is in the parish, the Church in miniature, that he normally receives the benefits which the Church has to offer: in other words, where he grows in Christ.

If church-related colleges, then, have the duty of preparing their students to take a responsible part in the life and work of

the Church, this necessarily and most immediately means preparing them for better active membership in their respective parishes. The family and the local Christian community (the parish) call upon the college to assist them in the formation and training of one of their members; they as it were "loan" him for a number of years to the college. Unless the college, therefore, succeeds in developing among its students a proper parish consciousness and parish loyalty, and an enlightened sense of responsibility for future work in the parish, it will have failed in its most immediate task as a church-related college.

To sum up: the problem of church-related colleges and the parish is not merely a secondary aspect of our specific program as Christian schools: rather it embodies something that is of the essence of our *raison d'être.*

How such a parish awareness can be developed in a college, whether in religion classes by stressing the true meaning of a parish and pointing our instruction to participation in parish life, or by more frequently inviting pastors to speak to our students, or by whatever other means, will I suppose be matter of discussion. What I have tried to do so far is to show, theologically, the basic relevance of the problem to the program of church-related colleges.

Next in order logically is a theological analysis of the concept of "local community" or parish. For if the college is to prepare its students for parish life, a better understanding of the main characteristics of parish life, such as the inspired word of God presents them, will be imperative. I intend to develop this line of thought under three headings: (1) the parish as a community of the chosen people whose true citizenship is in heaven; (2) some chief traits of Christian living in a community; (3) personal responsibility and Christian maturity of the individual.

1. *The parish as a community of the chosen people whose true citizenship is in heaven.*

We have seen earlier that the word *ekklesia* (or church) was used in the New Testament most frequently, though not exhaustively, to signify the local Christian community. But there is another word which, while not so prominent in New Testament usage, already in the non-scriptural writings of the first century after Christ became in the strictest sense a technical term for this

same idea of a local community of Christians. That word is the noun *paroikia* (and its adjective form *paroikos* and its verb form *paroikeo*). From it derives, obviously, our English word "parish" (and its counterparts in other modern European languages: *Pfarrei, paroisse, parrocchia*). In fact this Greek word *paroikia* is found only in Scriptural and Christian usage and not in profane writings of the time—which fact heightens its significance for us.

Paroikia, and its adjective and verb forms, occurs eight times in the New Testament. In each case there is question either of a direct quotation from, or an allusion to, an Old Testament passage. A very brief analysis of its very frequent Septuagint use is therefore in order.

Generally speaking, *paroikos* in the Old Testament is the equivalent of the Hebrew *Ger,* meaning stranger or non-citizen. Abraham is a stranger in Egypt, so are the chosen people. Isaac was a stranger in Canaan, Lot in Sodom, etc. *Paroikos,* then, means a resident in a certain locality who does not have full rights of citizenship. The entire chosen people are often so called, even (and this is significant) while they dwelt in the promised land. God reminds them repeatedly that they are *paroikoi,* strangers, residents without permanent rights, even in their own homeland (cf. I Chron. 29: 15), in order to make them realize that He alone is the sole and absolute Lord and Proprietor of all they possess (cf. Lev. 25: 23). They are only stewards of the land, which really belongs to God.

What the Old Testament said of Israel, that the New Testament transferred to the saints of the Church of God. We all know some of the New Testament passages: e.g. I Pet. 2: 11: "Dearly beloved, I beseech you *as strangers and pilgrims,* abstain from fleshly lusts"; Hebr. 13: 14: "For here we have no abiding city, but we seek one to come." More important, however, the New Testament is not merely negative. While insisting on our condition of pilgrims and strangers on earth, it reveals the good tidings that we are even on earth true "fellow citizens with the saints, and of the household of God" (Eph. 2: 19).

We find this use of *paroikos* or *paroikia* subsequently taken up by all the very earliest Christian writings. Harnack states: "The words 'strangers and pilgrims' became almost technical terms for the Christians of the first century to designate themselves;

while the word *paroikia* (which in Scripture meant the condition of being a pilgrim, and was applied either to the entire community or to an individual member of it) did become in the strictest sense a technical term for the local community of Christians in the world" (*Mission und Ausbreitung des Christentums*, I (1906), p. 421, footnote). *Paroikia* became from very early times, therefore, the exact synonym for the local church or community, whereas the word *ekklesia* came to be used more and more of the universal Church.

This means that a parish, to be a true Christian community according to Scripture, must realize, in its faith and in its activities, its own title of *paroikia*, a community of pilgrims: i.e. it must be a community in which the awareness of being citizens of heaven outweighs, and therefore governs and directs, the members' concern for the things of earth. It means that they must not be a community of spiritual bourgeois, of people who feel unabashedly at home in the world. It means stirring up that divine discontent which Augustine had in mind when he said: "Our hearts are restless until they rest in Thee." It means a certain emphasis on the eschatological aspect of Christianity—a topic, by the way, concerning which the World Council of Churches had some interesting things to say at Evanston last August.

Among the early Christian writers, the author of the Epistle to Diognetus summed it up most effectively in a famous passage:

> Christians are not distinguished from the rest of mankind by either country, speech or customs; the fact is, they nowhere settle down in cities of their own; they use no peculiar language; they cultivate no eccentric mode of life. Certainly this creed of theirs is no discovery due to some fancy or speculation of inquisitive men; nor do they, as some do, champion a doctrine of human origin. Yet while they dwell in both Greek and non-Greek cities, as each one's lot was cast, and conform to the customs of the country in dress, food and mode of life in general, the whole tenor of their way of living stamps it as worthy of admiration and admittedly extraordinary. They reside in their respective countries, but as aliens. They take part in everything as citizens and put up with everything as foreigners. Every foreign land is their home, and every home a foreign land (5: 1–5).

To cultivate such a mentality is not an easy task, to be sure, either for a parish or for a church-related college preparing its

students for parish life. For we are living in a secularist age. Yet the task is inherent not only in the word "parish" but also in the word "Church," which signifies those chosen by God, set apart from among others in order to serve Him.

There is perhaps no need to point out that this insistence on being strangers and pilgrims on earth does not involve an unconcern for the world, or anything like escapism. The same author of the Epistle to Diognetus, immediately after the passage just quoted, says: "In a word, what the soul is in the body, that the Christians are in the world" (6: 1). And we have Christ's example of love, not only for men but for inanimate nature as well, His predilection for mountains and lakes etc. and His explicit command that we must be a leaven that changes the world, a light that enlightens others. As a modern writer has phrased it: "We cannot love God and despise the hem of His garment." Or again we have the magnificent second-century example of Justin Martyr's attitude to pagan Christian philosophies.

What this Christian paradox of "being in the world but not of the world" ultimately adds up to, I suppose, is nothing else than a matter of developing a true sense of values. Someone has defined education as an inculcation of an informed sensitivity to values. And our values must, realistically, include God. Why do church-related colleges exist? Merely to teach religion as a separate course? Or rather in the light of eternal and divine values to teach a complete *Weltanschauung:* to show our pupils how, by being good citizens of the household of God, they can and must be better temporary citizens of the world? If our church-related colleges turn out graduates who, except for some spare moments devoted to prayer or worship, are as secularist in their daily outlook as the next man, then we should close our doors. Then we are public and criminal frauds, getting money under false pretenses. Our chief enemy today is radical secularism—of which communism is but the most virulent manifestation. Training for parish life means giving our students an insight into the corrosive character of secularism, teaching them to recognize it (and there often is the crux), to be on their guard against it and to overcome it in themselves and help their fellow parishioners to overcome it by making the higher values decisive in their living.

Would it be out of place to suggest that the ideal of respectabil-

ity too can become an insidious form of secularism? To an appalling degree, the cult of respectability is threatening to substitute for the cult of Yahwe.

T. S. Eliot has perhaps given us the most incisive picture of a secularist civilization:

> A cry from the North, from the West and from the South
> Whence thousands travel daily to the timekept City;
> Where My Word is unspoken.
> In the land of lobelias and tennis flannels
> The rabbit shall burrow and the thorn revisit,
> The nettle shall flourish on the gravel court,
> And the wind shall say: 'Here were decent godless people:
> Their only monument the asphalt road
> And a thousand lost golf balls' (*The Rock*).

Decent godless people. How can we prevent our students from becoming such and later, as leaders in their parish, from corrupting others to become such? By developing a true sense of values, in which God occupies first place. But how? Can we make the religion course the integrating factor of our school? Besides religion, are there other courses which church-related colleges must especially stress and should demand of all their students, courses which of their nature impart a greater sense of values, such as history, philosophy, the classics? And must these be taught differently in a church-related college? Are we giving a false sense of values to our students by trying too hard to keep up with the Joneses in the extravagance of our physical plants, or in letting money talk too loudly in determining some of our policies? I ask questions. Perhaps they are unduly naive. But I am only a theologian. I gladly leave the practical matters to more practical people.

2. *Some chief traits of Christian living in a community.* The parish is not merely a sum total of individuals but a community. It is in miniature the Body of Christ, in which the members belong to each other as truly as they belong to Christ. The apostle Paul in I Cor. 12 has given us the classic description of such a body, of such a community, in which the foot cannot say to the hand "I have no need of thee." The author of the Acts too tells us of the first communities of Christians, how they were all of one accord in prayer and supplication (Acts 1:14). I could cite numerous pertinent passages from the earliest Christian writings, but sufficiently decisive for all of us is Christ's command to His

community of apostles at the Last Supper: "By this shall all men know that you are My disciples, that you have love one for another." It might however be of interest to know that this command of our Savior was so well carried out in the first generations that a synonym for local church was the word *agape*, meaning charity (cf. Ignatius of Antioch).

The parish community, accordingly, is the community of Christian life and worship and of mutual love. The individual Christian, in the normal course of events, takes part in the Church's life by taking part in the community's activities, by receiving from the community, by contributing to it. He experiences the Church, the Body of Christ, by experiencing the community.

If I may hazard to spell out some of the requirements for a community life, perhaps the following might be mentioned: (1) the sense of belonging to a group and the conviction of somehow being important to this group, i.e. of being more than a mere cipher; (2) a feeling of responsibility for the needs of the group, which in turn involves (3) an understanding of the purpose of the group and of its problems; (4) a willingness to collaborate on a friendly basis and not to seek one's own benefit at the expense of the group. There are other qualities, of course, but these may suffice for the present.

Since the church-related college prepares its students for parish life, it must provide an opportunity for continuing and even deepening their sense and experience of Christian community life and worship. How big can a college get without losing its community character? Already Plato in his *Republic* wrestled with the same problem in terms of the city state. Perhaps the only answer is a relative one: a community ceases to exist as a real community when personal relations between its members cease to be the norm. Certainly, indefinite expansion does not seem reconcilable with the aims of a church-related college. If the college is already too large, every effort must be expended to give the students the experience of a community on a lower level, perhaps on the basis of the individual dormitory buildings. I would think too that this effort at community living would have to express itself even in such a field as athletics: that there be a greater emphasis on intramural sports, to give more members an opportunity of participating—although I would be the last to deny that a winning varsity team also can help to engender a

school or community spirit. Moreover a college, with its faculty and students, has a certain similarity to a parish, with its leader or leaders and its congregation. Closer faculty-student bonds must accordingly be one of our ideals: the instructor in a church-related college may not be an autocrat at the teacher's table but must be motivated by the spirit of Christian ministry or service. "I came not to be ministered unto but to minister."

All these things are obvious enough and similar practical conclusions can be multiplied easily. May I however add two final thoughts. Firstly, Christian community spirit is not the same as mere humanitarianism. The decent godless people can and not infrequently do surpass us in friendly courtesy and kindness. Genuine Christian community life is due to the virtue of charity —which means loving our neighbor because of our love of God. "Whatever you have done to the least of these, you have done unto Me." It must therefore find its inspiration in Christian community worship—hence an additional reason for the importance of the latter in church-related colleges. Secondly, while charity begins at home, it should not end there. A parish community, though it represents the entire Church, is not the universal Church. Community charity must therefore not be hemmed in by parish boundaries. St. Paul, who addressed the Christian community of Thessalonica as "the Church of the Thessalonians," urged this community nevertheless to extend its charity in alms to the Christians of Jerusalem. Yet experience amply demonstrates how self-centered a parish can become—a fact borne out by the word "parochialism." Perhaps a special task of the church-related college consists therefore in widening the vision and interests of its students to include more clearly the needs of the whole Church, its missions etc.—in the hope that upon their return home they will be able to share that broader vision with their fellow parishioners.

3. *Personal responsibility and the Christian maturity of the individual.*

The concepts "community" and "person" are dynamite. Their extremes, collectivism (or statism) and individualism, are two opposing poles and the whole of human history could be written in terms of a pendulum swinging uneasily, and often violently, from one to the other. We know how, in spite of Christian emphasis on community, it has been Christianity which has at the

same time proclaimed and defended the inalienable, God-given rights of the individual. The Christian community may not absorb the individual but must be the framework in which the individual is enabled to arrive at the full stature of Christ. "It is not good for man to be alone." He achieves his fullest development of personality by working in and with and for the community.

The ultimate proof of this paradoxical fact is found in the life of the Blessed Trinity itself, of which man and mankind are the image and likeness. According to traditional teaching, first enunciated by Augustine, the personality of each divine Person in the Trinity is constituted by, consists in, His relation to another Person, or to both other Persons: we might say, in His giving Himself to the Other. Does not this imply, in terms of Christian life, that the Christian person most effectively develops his Christian personality by serving others—and by a corresponding forgetfulness of self? The divine mathematics are different from our human brand. "He who loses his life shall find it."

This, it seems to me, would in turn postulate two things: (1) *firstly* that the student be explicitly and often encouraged to contribute to the well-being of the community, and also that opportunity be provided for him to do so—this would, preferably, find its first and best expression in the sphere of community worship; (2) *secondly* that individual initiative be given the widest possible scope consonant with the school's aims, and with school discipline. The entire question of student councils or student government would come under this heading.

In the Catholic Church the emphasis on such lay initiative and responsibility has in recent years found expression in what is known as Catholic Action and, in the field of worship, in the so-called liturgical movement. Other churches and local communities will have their own practical efforts at answers according to their respective polity. In every event, the church-related school may not remain unconcernedly aloof from the problem. Four years of passivity, even in the form of mere receptivity in the classroom, of allowing oneself patiently to be lectured at, are not the optimum preparation for adult Christian responsibility in parish life.

THE SEARCH FOR SAINTLY TRAITS

ORLO STRUNK, JR.
GRADUATE STUDENT, BOSTON UNIVERSITY

IT was Master K'ung who advised young students to search diligently for a saintly teacher and having found one to follow him and learn much from him. Any modern student who takes the Chinese sage's advice seriously is in for a long and arduous quest.

Experience and history reveal that students—indeed all men—do look for different kinds of traits in their teachers and in their leaders, and having found what they were searching for they very often do follow them, learn from them and sometimes even go beyond them. Certainly this is simple empirical observation. But what is of special interest is the initial search of each student and the degree of success the student may expect, depending greatly upon the particular traits for which he searches.

The person in quest of a teacher of high intellectual ability coupled with a worldly "grasp of things" need not look very far. There is hardly a field of knowledge or hardly a university which does not possess such men in varying numbers. Nor need the student who looks for a teacher of cynical oratory and sarcastic wit look long. The academic atmosphere today is exceedingly susceptible to such traits.

But students who search for *saintly* traits very often find the quest a barren and difficult one. Of course this statement is disputable—for, someone is bound to point out, what do you mean by saintly traits? To spend words attempting to describe a saintly teacher is a kind of slothful rationalization. For we really *know* what we mean by saintly traits! And anyone who has ever had the warm experience of sitting at the feet of a saintly man cannot help but smile kindly at the rather bland question: what do you mean by saintly traits? One senses a saintly man!

Very often tradition is kind to us in our search for words and for meaning. In a simple and gentle letter the wife of the man who condemned Jesus to death pours forth her experience to her friend Fulvia. In trying to describe the first glimpse she had of Jesus, Pilate's wife writes, "And then I saw him, Fulvia.

Then I saw Jesus. Scarcely did he seem a man to my sight, nor yet a person. Though his face and hands, his very garments, were as those of them about him, rather he was some presence, some undefined feeling as of the very loveliness of love itself."*

What a beautiful way of saying what we mean when we speak of saintly traits!

But even if we were to be pushed further and the *Zeitgeist* demand be made for more "concreteness," we still cannot help but hold to the very sad fact that saintly traits are difficult to find even when reduced to a scant couple. If by some mysterious sifter we could reduce our concept of a saintly teacher to a mere two traits, those of deep humility and of a passionate desire to understand the universe, we still find our search difficult and confusing.

The honest searcher might possibly find solace if he could make himself believe that saintly traits in a scholar and a "modern" teacher are contradictory terms. But history has proven this a false assumption. For men have appeared who have carried with them saintly traits along with fine scholarship. Thus this solace fades into illusion.

What is especially disturbing is the feeling that leaders in the intellectual and religious world do not seem to want to be saintly men, that saintliness is "out of style" in the academic world, that humility is no longer a sign of greatness but a symbol of weakness. Here is the crucial and somber shadow which crosses the path of those in quest of saintly traits: the dark and awful hint that thinking men no longer need humility let alone that deep sense of wonder as they stand amidst their brothers and search the heavens for meaning.

The student reads his books, examines his articles, memorizes his passages. Daily he finds the cynical "wisdom," the bright and skeptical wit, the stormy and blustering criticisms, the devastating and cruel intellectual attacks, the victorious and pompous taunts, the dogmatic assertions and the seething current of doubt and ridicule. . . . But the saintly traits, the gentle words of saintly men—where are these?

Oddly enough—almost in a miraculous kind of way and with

* *A Letter from Pontius Pilate's Wife*, rewritten by Catherine Van Dyke, The Bobbs-Merrill Company, Indianapolis, 1929.

a profound sense of urgency—the search continues. Perhaps the paucity of saintly traits makes the few persistent saintly traits shine forth with a greater intensity. Perhaps. But still the very real question forces itself upon the searcher: is this the only consolation and hope left for those who search for saintly traits—or, has one a right to dream of a larger fellowship of saintly thinkers?

The searcher wonders. . . .

IVORY TOWER OF BABEL

ERNEST H. CHERRINGTON, JR.
DEAN, BUCHTEL COLLEGE OF LIBERAL ARTS, UNIVERSITY OF AKRON

THERE are today enrolled in our colleges and universities some 2,350,000 students—approximately the number so enrolled in 1947 when the Report of the President's Commission on Higher Education appeared. At that time the Commission estimated that within the college-age group only one half the young men and women qualified for higher education were in college. For nearly a decade enrolment figures have been distorted by the presence of varying numbers of over-age veteran students continuing their interrupted education. Yet even when the ex-service men are subtracted from the figures, it appears that we now have in college no more than about two thirds the young people who, in the words of the Commission, have "the mental ability to complete an advanced liberal or specialized professional education."

The President's Commission indicated that we ought to have an increase in enrolment: Registrar Ronald B. Thompson's widely circulated survey predicts that soon we shall have an increase. Since Mr. Thompson has shown that by 1970 the number of young men and women in the college-age group will be greater by 70 per cent than it is today, it seems likely that colleges and universities will then be called upon to teach twice as many students as they now serve.

On the other hand, a great many college teachers believe that too many young people are attending college today. Not only do they contend that the numbers are too large to permit each student to receive adequate instruction, but also they point out that the college population includes far too many who fail to do satisfactory work. Increasingly one hears instructors exclaim "Never before have I had such a poor class!" For a time such remarks were made hesitantly, because a good teacher first questions his own performance when confronted with a class that is learning little. Soon it became evident that instructors in numerous subjects had encountered the same discouraging situation. Later, "hair-down" sessions with colleagues attending national meetings revealed the problem to be nationwide.

Why is it that as educational administrators find themselves under increasing pressure from without to take more students they are under fire from within for having taken too many? While it must be admitted that it is by no means unusual for presidents and deans to find themselves under cross fire, the question itself is a significant one. A variety of answers have emerged from large educational conferences, small faculty meetings, smaller committee meetings and informal discussions. Among these, the following are perhaps the more frequently heard:

1. Financial ability is more important than intellectual capacity in deciding admission to college.
2. Students are inadequately prepared for college.
3. Students are improperly motivated in college.
4. Instructional programs are ineffective.
5. The quality of instruction is deteriorating.

Let us examine these points in an attempt to determine their validity and to suggest remedial action where such is indicated.

1. The charge that "money talks" is probably older than any of the preserved works of man. Even though such superficial criticism usually comes from sources only remotely connected with academic life, it rarely implies unethical admission procedure. It simply recognizes the facts that higher education is expensive, that many brilliant young men and women do not find access to the requisite funds, and that numerous mediocre students are sent to college with father's blank check in hand. Although academic standards for admission vary considerably among schools, every college has a minimum standard and, with negligible exceptions, all students on campus have met that standard. The problem arises from a discrepancy between the achievement standard which the faculty members have collectively approved for student admission and the performance standards which faculty members have individually set for students in their classes. Generally the determination of admission policy rests with the college staff, and it is the responsibility of that staff to achieve consistency of standards.

There is less basis today than in any previous era for the charge that young people who are intellectually rich but economically poor can not get into college. True, many of them do not go to

college—some because their interests have been developed in other directions; others because they have unfortunately assumed that they could not go. Yet low-tuition public universities continue to increase in number and capacity; scholarship funds multiply in the high-tuition private colleges; student loan funds accumulate on virtually every campus; and various governmental agencies continue to pay the expenses of vast numbers of students. In view of all these opportunities, it is evident that, barring personal catastrophe, any well qualified secondary school graduate can attain a college education if determined to do so.

2. The high school no longer prepares the student for college. This is perhaps the most popular complaint among instructors. It is also the handiest blanket excuse that can be thrown over unhappy classroom experiences with freshmen. The charge is a natural outgrowth of an unfortunate attitude on the part of some instructors who believe that public school teachers are inadequately prepared in their teaching fields and therefore give poor instruction. For years now it has been the indoor sport of a few university scholars to sneer at the teachers' colleges and to bandy about witticisms at the expense of their colleagues who teach the school teachers. The educationists have probably brought much of this on themselves by long preoccupation with "method" at the expense of "content" and through an astounding proliferation of pedagogical courses in some universities. Nevertheless, scholars should not forget that it was due to their indifference to the demand for improved teaching in the public school that colleges of education sprang up. There is continuous need for the fundamental work of the educationist, and no good purpose is served by blasting him repeatedly from the twin barrels of sarcasm and ridicule.

It is quite true that secondary schools in general no longer emphasize certain academic subjects which were once regarded as standard and which are still viewed by some scholars as prerequisite for successful college experience. When the public high school began to spread across the country during the last quarter of the nineteenth century, it naturally tended to adopt the curriculum of its predecessor, the college academy. The purpose of the academy was to prepare graduates of the elementary schools for entrance into college through intensive study of

such subjects as Latin, Greek, grammar, oratory, history and algebra. For half a century, then, the articulation between high school and college curriculums was excellent, but there was one defect that eventually became evident. Relatively few students were articulated! The overwhelming majority of those who graduated from high school didn't go to college at all. Their formal education ended with the eleventh or twelfth grade, and they went out to earn their living and make their homes. Did those young people need four years of Latin and Greek? Or were there possibly other areas of knowledge an introduction to which would better fit them to cope with the problems of adult life?

Under the influence of a teaching staff more intimately concerned with needs, as a result of teachers' college training, the classical, academic type of curriculum began its gradual exodus from the public high school. Civics, industrial arts, home economics, bookkeeping and many other "practical" subjects were introduced. The scholar regards these as poor substitutes for the scholastic "disciplines" of the past. If we deplore with him the fact that students can graduate from high school without any work in the foreign language, algebra or ancient history, we would do well to reflect upon the mission of the public school. Should its chief purpose be to turn out embryo scholars, trained in a vacuum, and to plunge them unprepared into the maelstrom of an increasingly complex, industrial society? Or should the public school abandon the repeatedly discredited theory of skill transfer and offer students a few terminal courses that may help them off to a better start in life?

3. To motivate the student to use his opportunities in college to full advantage is rarely easy and not infrequently impossible. Any true study of the matter soon leads into a domain of enormous extent and complexity. In the present article we can but touch upon it. Experienced student counselors tell us that the student may be preoccupied with problems of personality adjustment and troubled by feelings of insecurity.

"That's a lot of bunk!" roars the desk-thumping extrovert. "Now when I went to school ———," and with that familiar introduction we hear the tiresome recital of how he fought his way through adolescence with his own bare fists, how nobody worried about his frustrations, and how all this counseling busi-

ness is a plot by psychologists to reduce the next generation to a herd of sniveling ninnies who can't even wipe their noses without "professional" advice. College is the place to "separate the men from the boys!" And so the platitudes accumulate in support of the conclusion that today's student is a sorry specimen compared with his predecessor in the good old days.

Let us look at this student whose initiative is being eaten away by an alleged overemphasis on counseling. He was born in the hard times of the depression. The attack on Pearl Harbor came about the time he started to school. World War II dragged through most of his grammar school years. The cold war was a feature of his junior high school experience. The Korean War marked out his years in senior high school. His brother fought in Korea. His uncle fought in World War II. His grandfather recalls World War I. He will be called up for military service as soon as he finishes college, if not before. By then he may have to fight in Siberia unless, of course, World War III begins with a sneak attack in which super, super bombs are used to erase man and his works from our continent. Are such a background and such an outlook conducive to the ardent pursuit of higher learning? May we expect this youth, without guidance, to devote most of his time and effort to study? Rather, we should recognize the fact that he needs spiritual strengthening if he is to gain the most from his college opportunity. He needs help to see that tomorrow could hold something better than sure annihilation and that today might be profitably devoted to something other than the pursuit of pleasure.

Counseling and guidance in higher education are here to stay. Indeed, as the tempo of our high-speed age continues to increase, and as the mists of confusion continue to lower the visibility, it is to be expected that the general levels of bewilderment and panic will rise and that the youth of tomorrow will need even more assistance in charting and steering a good course. The frequently debated question of where such assistance should be provided—in the home, in the church, in the public school or in college—is a question of academic interest only. The point is that, if competent guidance is not provided when needed, the objectives of higher education are not likely to be achieved, and the student is not likely to use to advantage the education which the faculty has labored to help him obtain.

Students in increasing numbers appear to be content with mediocrity as a goal. Fortunately, teachers still can find some fired with the old-fashioned zeal of the scholar which impels them to learn as much as possible. Yet a great many seem to aim at an achievement level barely above the minimum required for graduation and to limit their effort to the amount of work necessary to reach and hold that level. Why exert oneself unnecessarily? Stay with the crowd and you will do better in the long run. While such a student attitude is disheartening, it merely reflects a prevalent outlook in the adult world beyond the campus. Personal ambition that drives one to scale the most lofty peaks seems to have atrophied during two decades of paternalistic government which have brought us social security, unemployment compensation, the thirty-six hour week, company-paid protection benefits, confiscatory taxes and regulation of business and industry. The student has grown up in this ambition-stifling atmosphere. He has encountered it in the home, in the news and on the job. Little wonder, then, that he approaches his college work with something less than the trembling excitement of the little child on Christmas morning.

Perhaps another factor that has helped to extinguish the enthusiasm of some students for academic achievement has been public school experience from which the incentive of competition has been purposely removed. On the theory that competition may frustrate the inept pupil, no grades are given in schools where the experiment is in progress. Pupil competition is thus limited to athletic contests. In his studies the pupil is supposed to compete only with himself, and his academic marks are but relative ones supposedly representing the degree of his achievement in terms of "his ability" which has been measured by an I. Q. test. Even if the busy, harried teacher is sufficiently omniscient to check correctly the large score sheet that has replaced the outmoded grade card, the pupil soon finds himself racing his own shadow. No matter how well he performs, he should have done better. Praise is withheld, and the pupil rarely feels the exhilaration of scoring well in a competitive situation. What incentive remains to spur the brilliant pupil on in subjects for which he cares little, when his report card reflects no higher achievement than that of the dull fellow who stumbles along beside him in class?

Those who are concerned lest a few undetected Communist teachers could poison our educational system might well ponder and worry over the infinitely greater threat posed by the growing cult of mediocrity on the college campus. It represents the very antithesis of the spirit of scholarship in which colleges have been established and maintained. It must be rooted out before it destroys our colleges and ultimately our nation. We must restore the incentive to work and study, to put forth one's best effort, to achieve and to excel. This is probably the most difficult problem that confronts the teacher of today, and it is one that can not long be overlooked.

4. Are college instructional programs today fully effective and satisfactory? There seems to be rather general agreement in the negative, but the reasons for that answer vary widely. The curriculum is antiquated and unsuited to modern needs. It no longer emphasizes the basic essentials of higher education. It doesn't "give" the student what he wants. It has been ruined by catering to popular demand. It emphasizes specialized training at the expense of liberal education. The work is too hard. It is too easy. The student has too little choice in picking his courses. He has so much choice that he may come out with an aimless hodgepodge of subjects. And so it goes!

Obviously, this topic is closely allied with the previous one. The reaction of the student to the curriculum which the college offers him is an important factor in his scholastic motivation. There may have been a time when the presence of the student in college was sufficient evidence of his thirst for knowledge—a thirst that would drive him to learn as much as possible about each and every subject he was told to study. That time is not now. Ever since the mature veteran of a global war joined his younger brothers and sisters on campus, students have bluntly asked why they are required to take this, that and the other course—subjects in which they have no interest and for which they see no need in their plans for a career. In some cases that question first evoked from the scholar a response akin to the horrified incredulity displayed by Mr. Bumble when Oliver Twist asked for more. Yet the answer should be convincing. Otherwise, the student will not devote himself wholeheartedly to mastering the subject in question, and he may even lose interest in higher education.

After abolishing the rigid curriculum and experimenting with the free elective system, most colleges returned to the middle ground of a modified elective program. The faculty endeavored to evaluate the minimum of knowledge and understanding which the "educated" person should have and a core curriculum was established from which the student was supposed to glean the minimum grains of culture. Having done so, he was free to choose a branch of learning in which he would specialize. The remainder of his college years could then be devoted to the major subject and to other courses which he might care to study. Endless arguments, involving both faculty and students, have arisen over those minimum culture requirements—whether they be group electives or required courses in general education.

It is in connection with general education courses that the objection of repetition is often raised. The freshman student complains that he had "all this stuff" in high school and that he is being forced to waste his time by taking it again. What he wants is to get on to Marketing or Production Control, or some other advanced course in the latest field which he has chosen for his life's work. With the excellent student the complaint is likely to be justified, but it is frequently used by the mediocre student as an excuse for neglecting his work. We need to examine more closely the reasons why every student is required to take Course X. We need to restudy the objectives of that course and to evaluate the course in terms of those objectives. Finally, we should devise means by which we can identify at the outset those few students who have already attained the objectives of the course, and we should move them on to more advanced and challenging studies.

Since the end of World War II, reexamination of the curriculum has been a major purpose of faculty committees on many campuses. Year after year the required courses have been scrutinized, denounced, defended, tinkered with, remodeled, scrapped or reinstated. Initiated largely as a result of the new problems which the combat veteran brought to college and stimulated by the challenge of The President's Commission on Higher Education, these self-study projects have moved forward or dragged on year after year. Many national and regional conferences have been devoted to their objective. Such conferences are a natural outgrowth of what is perhaps the standard ap-

proach to all curriculum changes both large and small—the inevitable question: What are they doing about this at other colleges? With that beginning, scores of committees have followed other committees in a seemingly endless parade around and around the pedagogical arena, and the dust has risen thicker and thicker.

If it sometimes appears that only a small mouse has been brought forth by the labors of the mountain, the formidable obstacles that confront those who seek to effect a significant curriculum change should be kept in view. A profound truth was uttered by the wit who defined a professor as a man who thinks otherwise. Thus, when a college faculty is gathered together and asked "What portions of human knowledge and appreciation are essential to a liberal education?" the number of different answers is likely to approximate the number of individuals responding. Whatever the current method of injecting culture into the vocationally motivated student may be, it is probably inadequate. Yet the proposed method is likely to appear even more objectionable. Thus goes the discussion. At length, when fatigue begins to accentuate human frailties, a teacher may speculate on how changes in the required courses might affect enrolment in his department and in his course. After that, it is difficult to regain an objective point of view.

The question of what must be taught to every college student is indeed a difficult one for a teacher to approach in an impersonal way. Naturally, he views his own subject as one of tremendous importance and fascinating interest. If he did not, he would scarcely be a good teacher. Obviously, he can speak with far greater authority on the merits of his subject than on those of his colleague's subject about which he may know relatively little. Almost every department of instruction could prepare a most convincing brief as to why it should be represented on the required course list. Yet four years of college permit the student to take only about 40 courses out of the many hundreds listed in the catalog. Regardless of what the scholar may consider the purpose of college, we know that the serious student of today enters expecting to devote from one fourth to three fourths of his four years to specialized studies in direct preparation for his future work. He can be maneuvered into spending no more than one fourth of his time in general studies designed to de-

velop in him some cultural growth and some operational background for the problems that will confront him as a member of the human race. These are the facts of academic life in the mid-twentieth century—facts by which the faculty of the liberal arts college must shape the curriculum if it is to continue its educational mission.

Probably every faculty has a self-appointed referee on what should not be taught. Whenever those who seek better to serve the student propose a new course that seems to deviate from the ancient pattern of "academic respectability," he rises up and announces in pontifical tones "That material is not on the college level."

College level is a relative term. It must be related to method of presentation, and it must be related to the social pattern of the times. For example, algebra can be and is taught in junior high school, senior high school, lower college, upper college and in the graduate school. Many of the same topics are taken up in each and every course, but the extent and the speed of exploration are geared to the developmental level of the student in each course. A century ago a good reading knowledge of both Latin and Greek was required for admission to college. Today few students graduate from college with any knowledge of those subjects beyond mottoes and fraternity names. On the other hand, today's catalogs list a great many courses in areas formerly excluded from scholarly consideration.

It is frequently charged that college curriculums no longer emphasize "the fundamentals." Instead, the student's time is wasted by discussions in a variety of new courses in the general area of "contemporary living." Doubtless, some of these courses are not the best. Experimental courses in new areas rarely are. While they are developing, their critics might ponder the following observation. For centuries educators have concentrated on teaching what are now termed the fundamentals. These studies have not deterred "educated" men from planning and waging ever bigger wars fought with increasingly terrible weapons which have brought death, disaster and misery to a rapidly rising percentage of all terrestrial inhabitants. Less than a decade ago we were plunged into the atomic age. Now we are told that the atom bomb that could kill only a hundred thousand people has already been superseded by the vastly more

destructive hydrogen bomb. Indeed, there are hints that the hydrogen bomb may soon follow its predecessor into obsolescence as our masterminds prepare a cobalt bomb, the explosion of which might render the entire earth unfit for human habitation. Perhaps through a better understanding of the needs of others attained in studies of contemporary living, men might more sensibly interpret the motives of peoples and might be restrained from pressing the buttons of universal annihilation. Isn't it worth a try?

5. The best qualified young people no longer go into teaching; they go into industry or work for the government because the pay is higher. Of those who enter teaching, the better ones quit after a few years to make more money. Such remarks have become commonplace even on the college campus. Like the old pleasantry "those who can, do; those who can't, teach," they cast serious and unreasonable doubt upon the quality of instruction in our colleges and schools. Probably no one familiar with the situation would argue that teaching salaries are high enough in view of the importance of the service rendered and the professional preparation required. They should be higher by far. However, it does not follow that because teachers are underpaid by professional and business standards teachers are people of inferior ability. Outstanding teaching has two professional requirements. First, the individual must have a fanatical enthusiasm for his subject that drives him to explore and enjoy it to the utmost. Second, he must be impelled by the zeal of a missionary to explain his subject to others and to create in them a love for it akin to his. When a man possesses those qualities, he is likely to teach and teach well regardless of whether the salary is one hundred or one thousand dollars a month. If he lacks either quality, he will be a poor teacher even though a high salary lures him into the profession.

There are, of course, occasional examples of the promising young teacher whose unusual financial difficulties force him to abandon his chosen profession. There are also a few instances of the mediocre teacher who might have difficulty holding a job outside the educational profession. However, the overwhelming majority have chosen teaching because they want to teach above all other considerations, and they are doing a fine job of it. Higher salary will bring well-deserved comforts into the life of

the teacher, but it is not likely to affect the quality of instruction in any significant way.

We should not jump to the conclusion that any bright, eager student would necessarily be a good teacher. We should recall well-known examples of the celebrated research scientist who does a shamefully poor job when persuaded to leave his laboratory long enough to teach a course. Nor should one accept at face value the casual remark of the senior student that he would like to go into teaching but "can't afford it." The young person who, in choosing his life's work, is strongly influenced by the financial return to be expected, may be a brilliant individual, but he is not made of the stuff that determines a successful teacher. If by some miracle the colleges and schools could double all teaching salaries, their campuses would be over-run tomorrow by people anxious to teach. The problem of finding enough good teachers, however, would continue to plague educational administrators.

The old fallacy that the quality of instruction rises or falls in correlation with the salary scale has been supplemented recently by a new one—that teachers are now afraid to teach. Viewers with alarm cry out that academic freedom has been violated. Teachers are afraid to teach important segments of their subject lest spies signal the witch-hunters who lurk in the background. Fear of persecution silences large numbers, drives many out of the profession, and turns aside hosts of young people who had planned to become teachers. Again, there are probably isolated instances to support such contentions, but on the whole they are sensational nonsense. The true teacher has never been afraid to teach and he never will be. If he has nothing to hide, if he is candid at all times, if he keeps propaganda out of his teaching, if he exhibits mature judgment, the teacher has no reason to fear an investigating committee. Furthermore, if he has these characteristics he also has four essential personal attributes of the effective instructor.

We have here examined a number of symptoms of higher education's current malady, but we have no wonder drug to prescribe that will restore the patient to the unnatural state of perfect health. Nevertheless, we have suggested a few remedies which might relieve some of the irritation and distress.

AN INDEPENDENT DEPARTMENT OF UNITED STATES LANGUAGE AND LITERATURE NEEDED IN OUR COLLEGES

ROBERT L. WIGGINS
EMERITUS PROFESSOR, UNITED STATES LANGUAGE AND LITERATURE
WESLEYAN COLLEGE

1. Our Literary Independence

Progress From Colonialism to National Pride

MORE than a century ago Sydney Smith threw out the haughty challenge, "Who reads an American book?" Today we may boldly reply, "Who dares neglect the literature of the United States?"

But the Literature and Language of the United States are waiting to be brought into proper focus in our college curriculums—waiting to be impressed upon students with the dignity and emphasis of a distinct department promoted by a head professor whose interest is centered in this field. Middlebury College, following the first World War, organized a Department of American Literature to which reference should be made.

In the childhood of our literary life we naturally borrowed, then imitated, the literature of the mother country in Europe. Our colleges set up—along with Departments of Chemistry, Mathematics, Greek, Latin, German, French, etc.—a Department of English that has never ceased to be devoted almost exclusively to the literature of England.

Although our political independence was declared in 1776 and confirmed in 1812, although our intellectual independence was eloquently proclaimed by Emerson in his Phi Beta Kappa address of 1837, and although the United States has steadily grown into a place of eminent leadership in the affairs of the world, still our very own literature has been neglected and discounted. From Cooper to Whitman, we have let our writers await Europe's recognition. It was French admirers who first acclaimed Edgar Allen Poe, although it was he who gave to us the honor of contributing to the world the short-story as a definite type of literature.

Although our colleges have long honored the language and literature of various foreign countries by creating a distinct department for each one, they have failed so to honor that of our own country. Although we have belatedly established a few professorships of "American" literature that function as subordinate to the head of the English Department, we have traditionally provided for the future leaders of this country only two or three brief courses in this subject. And these courses have been submerged under a Department of English that might better be called Department of British, because five to seven times as many courses in the literature of England are offered as in the literature of the United States.

Indeed this English Department is usually largely out of proportion to the other departments. A department devoted to our literary interests would logically take charge of the grammar, composition and introductory studies in literature required of all freshmen and relate them to the later courses in language, literature and journalism as they have been developed on this side of the Atlantic Ocean. Thus relieved, the English Department would fittingly devote its time to the great classics of England and the classics of Europe in English translation. It would be stimulated into new life.

Have we not won our literary independence?

How long shall our literature be allowed to remain, as it has been aptly called, the orphan child of the curriculum? Great scholars and great creative artists from the time of Thomas Jefferson and Benjamin Franklin, have created for us a priceless treasure. Since the beginning of the twentieth century, scholars have been producing distinct textbooks on both the language and the literature of the United States. There is now a monumental four-volume *Dictionary of American English.* We have our *American Revised* edition of the Bible. There are American encyclopedias and many literary and scholarly magazines. We have the Phi Beta Kappa brotherhood of scholars, the American Associations of Secondary Schools, Colleges and Universities, the Association of University Women, learned societies for every field of knowledge, cultural centers, organizations and foundations. Gigantic publishing houses cannot keep pace with the constant stream of literary production. The short-story, today

the most popular and universal of all literary forms, is a distinct contribution to the world by the United States through the genius of Poe and Hawthorne. The folklore of our various sections, our composers of songs and hymns, poets, preachers, biographers, historians, orators, dramatists, essayists, journalists, novelists, roundly refute the present college curriculum's implication of colonialism and eloquently reflect the teachings and ideals of our national independence.

II. Our Responsibility

Indeed we have now to recognize the responsibilities of our literature. Not only is our distinctive life in the United States bound to find expression in a distinctive literature that is our very own, but also our way of life that we hold so precious is, in the long run, more dependent on a literature produced at home than on victory at the battle front. Study of the literature of communistic countries is now being urged by some of our leaders, who overlook the danger in neglect of our own.

Christian constitutional democracy, free enterprise and all other principles upon which our country has been built, and upon which alone it can long endure, are deeply imbedded in, and constantly nourished by, our great native creations of literary art—our poetry, essay, biography, history, etc.—all the way from the Declaration of Independence.

We dare not let the literary voices of England or of any other country speak for us. James Truslow Adams recently expressed his feeling:

> Our language has diverged quite considerably from English as it is spoken in England. The roots of our language and literature go to Scandinavia and other countries as well as England. It seems to me that emphasis on these subjects might be made extremely interesting and worthwhile.

From diverse racial backgrounds, multiplying millions of non-Anglo-Saxons have helped to create in the United States this culture that is distinctly ours. Both in its origin and in its essence our literature bespeaks our debt to mankind everywhere.

Eager students come from foreign lands into our colleges, and out of our colleges into foreign lands go our youth. Upon this exchange can be based the best hope of the world to conserve the virtues of military victory against forces of disruption and dis-

integration. Yet it must be recorded, by way of example, that the three Soong sisters—Madame Sun Yat Sen and Madame Kung graduating from Wesleyan College, and Madame Chiang studying both at Wesleyan and at Wellesley until she got her A.B. degree—went back to China hardly knowing that we have any literature. Neither Baron Yuhn of Korea nor his daughter, a more recent graduate, was taught during years of study in the States anything of our literature.

Today college students may even "major in English" without studying one course in our own literature. This is true because the head of the English Department, himself following the pattern of his own instructions, requires the study of British authors and largely ignores United States authors. A three-year scholarly study of 700 colleges and universities has revealed that in 1948 only 5% required even one course. Continuing such administration of the curriculum, what can we hope for the future? How shall we have teachers prepared for teaching this vital subject in our public schools?

Surely, we will not longer endure such humiliation and liability. Unescapable is the obligation upon us. By every token, instruction in this vital field of our country's literature must be organized and promoted in the college curriculum as an independent department second to none.

III. The Awakening

An awakening has begun.

Dr. Guy E. Snavely, for many years the Executive Director of the Association of American Colleges, makes this statement:

> After due deliberation, I am convinced that colleges large enough to maintain two or more professors in the English Department would do well to divide the department so as to have a separate Department of United States Language and Literature. Our country has arrived at such a stage in its history that such departments would be advisable and valuable. I am glad to note the trend in this direction among the colleges at present.

This trend has been shown by an increase in the number of courses in our literature being offered in schools throughout the country. The Modern Language Association has conceded a place in its organizaiton to an "American Literature Section."

The Library of Congress has been empowered to confer Rockefeller Foundation grants for advanced study and research. And the universities are calling upon the undergraduate schools to prepare students for this advanced study, hence to become teachers. Professorships have been endowed, recently one in Mills College and, notably, one in Brazil. One was created at Wesleyan College in 1946. The University of Tennessee in 1950 had more majors in United States literature than in the literature of England. Such progress has been made despite a British overlordship in the curriculum.

The proposal now to have in all our colleges an independent department has been submitted for study to and received enthusiastic commendation from authorities, including officials of the highest educational bodies, namely, the National Council of Teachers of English, the Association of American Colleges and the Association of American Universities.

Benefactors in fully endowing this department relieve the college with the same money of some of its existing financial burden; that is, they make a clean increase in the general endowment. Thus, their benefactions carry a double blessing. This is true because the existing budget for the English Department will be reduced by transfer of some of its teaching staff to the new department.

Most fittingly, the pioneer college for women, Wesleyan College in Georgia founded in 1836, has again moved courageously forward. She has received from Mr. William Nathaniel Banks (A.B., Phi Beta Kappa, Emory University) perhaps the first gift ever made for such a purpose. Mr. Banks wrote, "I understand that the trustees have already established a professorship. This is well and good, but I think that they should go a step further and establish a department."

Wesleyan trustees accepted the challenge, and with firm faith in the support they would receive, announced the establishing of this department in the college's curriculum.

Additional benefactors, becoming aware of the significance of this action to our nation's educational processes and wishing to honor Mr. Banks, have set up a large independent endowment to secure the permanence of this pioneer Department of United States Language and Literature.

FIRST COLLEGE ORATION ON JOURNALISM

WALTER CROSBY EELLS

FORMER ADVISER ON HIGHER EDUCATION IN JAPAN

A COLLEGE oration on "journalism" almost a century ago—99 years to be exact—at Knox College in 1856. Is there any earlier record of such recognition in the collegiate world of the importance of the field which receives such widespread academic recognition today in schools and departments of journalism in all parts of the country?

The writer, who has been interested in educational journalism most of his life, including 30 years of editorship of three educational journals, was much interested to learn this and related facts in reading Florence Bennett Anderson's recent biographical volume, *Leaven for the Frontier: The True Story of a Pioneer Educator.* (Christopher Publishing House, Boston, 1953. 437 p.) This work is the life story of the author's distinguished father-in-law, Alexander Jay Anderson, pioneer educator of the last century, first president of two well-known institutions of higher education, the University of Washington and Whitman College, and teacher or administrator in a half dozen other schools in Illinois and in the Pacific Northwest. This volume is only the latest of a half dozen or more of biography and fiction by Mrs. Anderson, a talented writer and classical teacher and scholar.

Almost all of the information in this article is based upon this interesting volume—a volume of interest to both educators and journalists as well as to others who are concerned with the "leaven" which was such an important element in the making of the old frontier, now only a matter of history.

Alexander Jay Anderson was born in 1832 in Scotland; he died in 1903 in Olympia, Washington. The intervening seven decades saw many changes in American education and American journalism and Dr. Anderson did his part in contributing to some of them. But to the aforementioned oration on journalism.

Mrs. Anderson reproduces the program with its quaint typography of the "Eleventh Annual Commencement of Knox College, Thursday June 26th, 1856." The order of exercises shows that

the first feature after the opening prayer and a musical selection, was "Oration—*Journalism*" by Alexander J. Anderson of Lockport who had the honor of being salutatorian of his class.

Incidentally the program shows that commencements in those days were substantial affairs. This one began at nine o'clock in the morning. The reader is left to estimate when it ended after he learns that there were seven other student orations and eight musical numbers as well as a debate, scheduled as a "Literary Conference," with affirmative and negative speakers, on the question "Does the sphere of the Christian Minister include active participation in civil politics?" Also there was a poem, "Optimism," by another student, Chauncey Barber of Galesburg, of which more later.

The youthful Anderson's oration, which he thoughtfully preserved for his biographer's perusal, strikes a note of idealism, she says, in praise of the serviceability of newspapers and literary journals in society. "Whatever men read," he declared, "they consider—it enters in and is incorporated into their very nature; and thus men are modified. Here is hidden the secret of Journalism. Here is seen its immeasurable power in moulding Public Opinion. Its triumphs are a matter of history." Among those triumphs, enumerated in the diction of that epoch which throbbed with belief in the perfectibility of man "with steam and lightning as his servants," our feminine biographer remarks that it is pleasant to read: "The idea that woman is socially inferior to man has been banished to lands destitute of periodicals." The young orator looked forward somewhat grandiloquently to triumphs to come, to the summary execution of wrongs and inequalities "by the right hand of Journalism," especially of Serfdom and Slavery. He asserted that "Despotism and Journalism are natural-born enemies—tyrants and types cannot live together in peace." Mrs. Anderson remarks that "the modern press would applaud the stress on its freedom as provided by our Constitution, but would indulge in fewer capital letters!" The conclusion of the oration is an appeal, simple and vigorous, for the right type of journalists: "Men of judgment, of educated talent, of cultivated taste, and above all men of integrity." Can this prescription be much improved on today?

Why the special interest of the young Anderson in journal-

ism? Part of the answer is found in *Knoxiana*, a monthly magazine published by the students of Knox College. Anderson was a member of its editorial board for several terms and was its editor-in-chief in his final year in college 1855–56, just 100 years ago.

Incidentally one paragraph in *Knoxiana* of this period calls attention to the "remarkable increase in college enrollment throughout the country." Statistics cited to show this phenomenal increment are those of admission to a few colleges: Yale, 130; Brown, 100; Williams, 80; Amherst, 62. "The aggregate increase, it is said, is wholly unparalleled." What adjectives would the youthful editors find appropriate for today's enrolments in American colleges and universities?

But *Knoxiana* was not Anderson's only contact with practical journalism before graduation. Increasing interest had been developed by practical experience in the office of a Galesburg newspaper and of the Lockport *Telegraph* as typesetter and reporter. Throughout his terms at college he worked at this two hours daily, five days a week and all day Saturday. In fact for a period the attractions of journalism contended with his earlier ambition to be a teacher. While teaching won out as his major field of activity, journalism continued as a very strong minor during most of his life. And as we shall see, it constituted his final salaried activity.

It is not the purpose of this article to give a complete biography of Alexander Jay Anderson. That would be useless duplication of the work already done so admirably by his daughter-in-law. We wish only to indicate a few of the journalistic aspects of his life which was spent primarily as an educator. For 13 years he held positions as teacher, principal and city superintendent in both private and public institutions in three Illinois towns—Lisbon, Lexington and Newark. Then he yielded to the call of the West and, with his young family emigrated to Oregon in 1869; incidentally the same year that Forest O'Dell, in his *History of Journalism in the United States*, says the first course in journalism was established in an American institution—at Washington College, now Washington and Lee University, Virginia. Washington and Oregon were to be the scene of Anderson's pioneer educational activities for the next 34 years.

Two years after graduation he had a journalistic experience

at Galesburg which thrilled at the moment and perhaps even more in retrospect. He had an opportunity to sit as one of the reporters at the fifth Lincoln-Douglas debate, held at his alma mater, Knox College, October 7, 1858. He was one of the small group of reporters selected to take down the speeches on that historic occasion. Why was he chosen for this service? The young teacher had kept some of his contacts in the field of journalism, still a glamorous field to him, and was thus brought to the attention of Joseph Medill, editor of the Chicago *Press* and *Tribune*, who gave him this reportial job.

In this connection it is interesting to note that the Chicago *Press-Tribune* printed, in behalf of the reporters, an appeal to the committee in charge of arrangements which deserves reprinting today, if only to contrast differences in arrangements for the press then and now. "Two chairs and a washstand eighteen inches square are not sufficient furniture for half a dozen men to work on. . . . Chairs and tables should be placed where they will not be jarred or overthrown." There is suggestion of something more painful than writers' cramp, suffered at some of the preceding four debates at Ottawa, Freeport, Jonesboro and Charlestown says Mrs. Anderson in the final plea that "somebody with authority and physical strength be appointed to keep loafers out of the reporting corner. These things are absolutely essential to the accuracy of the reports."

Even more thrilling to the young teacher was the Republican National Convention of May 1860 which after eight ballots nominated Abraham Lincoln for the presidency. Joseph Medill, as one of the leading promoters of Lincoln, was intent on guiding publicity adroitly. As a result of his experience with Anderson's satisfactory work at Galesburg, he secured his services for the reportorial staff of the convention, held in the famous "Wigwam."

Mrs. Anderson comments: "His part at the Wigwam was Anderson's final adventure as a political reporter. But his habit of occasional contribution to the press was not interrupted. These contacts were pleasant to him and serviceable through all his career as an educator."

For a short time in the spring of 1859 the young Illinois teacher tried to combine education and journalism. He became one of

the two editors of a weekly newspaper at Lexington, but soon found that "my duties as an editor were too irksome—encroaching too much upon my duties as a teacher." He continued to contribute articles to the paper, notable among them being a series of three pleading for a Union Graded Schoolhouse in Lexington. The argument in them was well developed and cogently expressed. In them he was promoting the contemporary movement in Illinois for a system of publicly supported education.

After some urging, Mr. Anderson finally agreed to take charge of a moribund private school, Fowler Institute at Newark. When the first session opened under him, only six pupils appeared—a discouraging prospect. But he used the strategy of publicity which he well understood. Not only the local paper but the press of every community within reasonable radius carried news about the past and future of a school that, he indicated, ought to be the pride of the entire area. In six years a languishing institution was literally rejuvenated.

Five years of service at the infant Pacific University, Forest Grove, Oregon were followed by three years of principalships of the elementary school and high school of Portland when it was the only high school in the entire Old Oregon territory—the present Oregon, Washington, Idaho and parts of Montana and Wyoming. Then he was called to the presidency of the territorial University of Washington at Seattle, which had been provided for by the territorial legislature several years earlier but which had languished and had been closed from malnutrition. It's size and importance may be judged from the fact that at first the entire faculty of the embryo "University" consisted of the president and his wife at a combined salary of $1,650. But when he left it five years later it had achieved a faculty of five and had had its first graduating class composed of a single student, the first man to receive a bachelor's degree in the present State of Washington, the president's own son, Louis F. Anderson, who was later to be professor of Greek for some 60 years at Whitman College.

At the budding University of Washington, President Anderson introduced another journalistic novelty—publication in the Seattle papers each term of the names and academic grades of all students in the institution! Much space in the papers was given

to reports of academic events. From the first, as in earlier experiences, the president who knew the ropes in journalism put himself in close touch with the press. Items of university news were printed in columns of such setup that reprints of them could easily be struck off and these were mailed to papers in other towns and also to legislators and other prominent persons in the Territory.

Dr. Anderson's greatest contribution to higher education in the Pacific Northwest was in the next nine years, 1882–91, as first president of Whitman College, Walla Walla, Washington. He took the weak, struggling Whitman Seminary, founded 23 years earlier by Cushing Eells in memory of his martyred fellow missionaries, Marcus and Narcissa Whitman, and in spite of many difficulties made it into a college recognized throughout the academic world.

One of the new president's first moves upon going to Walla Walla, was to become acquainted with the personnel of the Walla Walla papers, the *Statesman* and the *Union*. In the office of the latter he had a pleasant surprise in finding a classmate of Knox College days, none other than Chauncey Barber whose poem on "Optimism" was mentioned above in the report of the 1856 commencement at Knox. "Here," says Mrs. Anderson, his biographer, "was the poet turned journalist and the would-be journalist in need of a good dose of optimism," as he entered upon the discouraging job of attempting to put another struggling and almost defunct pioneer educational institution on its feet.

At Whitman President Anderson made one departure from the newspaper publicity methods which he had introduced at the University of Washington—students' grades were no longer made an open secret and spread before all readers in the public press!

Doctor Anderson resigned from the presidency of Whitman College in 1891. As the climax to his educational career, in one sense, he returned to his first love, journalism. His lifelong interest in education and journalism found fruition in his selection in 1892 as editor of the *Northwest Journal of Education*. Unfortunately the promising career of this pioneer periodical was cut short by the depression of 1893. The young journal

was forced to fold and the aging educator and journalist made his home thereafter with his married sons in Seattle until his death in 1903.

Education, both public and private, was the central interest of Alexander Jay Anderson's life, but journalism was his constant ally. And it is significant to note that his last salaried position was in the combined fields of education and journalism —a fulfilment in a certain sense of his oration at Knox College in 1856 in the final sentence of which he had, quite unconsciously, described himself both as educator and journalist when he said that a journalist should be a man of judgment, of educated talent, of cultivated taste and above all of integrity.

COLLEGES IMPROVE THEIR PROGRAMS

LEWIS B. MAYHEW
DIRECTOR, COMMITTEE ON LIBERAL ARTS EDUCATION
NORTH CENTRAL ASSOCIATION OF COLLEGES AND SECONDARY SCHOOLS

REFLECTIVE of the widespread attempts at educational reform of the past several decades is the project of the North Central Association for the improvement of liberal arts education. This study, which currently embraces 65 liberal arts colleges in the North Central area, has had continuous existence since 1940 and has provided a pattern for other similar cooperative enterprises.

The project was initiated as an inquiry into the training of secondary teachers by liberal arts colleges. This survey quickly revealed that the effectiveness of a teacher-training program could not be disassociated from the effectiveness of the entire program of a college or university. Hence attempts to improve teacher training would be more likely to succeed as a result of improving all aspects of a college than reforms projected only for those phases peculiar to the teacher-training program.

In view of this finding the North Central Association, with foundation financial support, invited selected schools to participate in a loosely structured endeavor to study themselves, to the end of improving the quality of education. For three years these schools probed a variety of vexing educational problems and in many instances made drastic administrative or curricular changes as a result. The experiences of these institutions in "pulling themselves up by the bootstraps" have been described by Cooper[1] who first directed the Study.

At the completion of the pilot attempt the developments obtained from it were judged so significant that invitations were extended to other institutions to join the project if it appeared consistent with their needs and potentialities. During the years since that time there has been steady growth both in the number of schools active in the undertaking and in the scope, depth and significance of the studies made by these schools. Concurrently

[1] Russell M. Cooper, *Better Colleges, Better Teachers*, Macmillan Co., New-York, 1944.

there has evolved a pattern of activities which has facilitated the work of individual institutions in modifying their educational practices and strengthening their programs. These techniques, while individually representing no new departures, collectively seem to suggest adaptability in other aspects of collegiate education.

Perhaps the most fruitful device employed is a four-week workshop, two of which are held each summer. These meetings have been conducted at the University of Minnesota and the University of Chicago,[2] and are attended by teachers or administrators from each school participating in the Study. These representatives typically are assigned a project or investigation by their faculties, a faculty committee or their administrations; and they devote the bulk of the four weeks to individual work on it. However, since many individual interests overlap with the concerns of other schools, the workshop provides seminars, formal presentations and informal group discussions for the sharing of ideas, the testing of insights gained. The program for each workshop is highly flexible to meet the varying interests of people from year to year and within any single workshop. In fact, outside of the first workshop meeting, the program for the four weeks is developed by the representatives themselves, drawing aid where needed from faculty at the host institution, from a small permanent workshop staff and of course from their own group.

At these workshops individual projects have impinged upon almost every facet of higher education. One dean designate for example devoted his entire four weeks to studying the problems of college administration. He spent long hours talking to active deans. He solicited opinions from teachers as to what they thought a dean should do. He read widely in the literature of higher education and attended seminars related to administrative matters. More importantly he pondered these matters and formulated a number of written statements to crystallize the various stages of his thinking. His president reports that the stature of his educational thinking has developed markedly and attributes this partly to the workshop experience.

[2] In 1955 the workshop previously held at the University of Chicago will be held at Michigan State College, East Lansing, Michigan.

Another participant used his time to outline a senior integrating course in the humanities. He attempted to analyze the philosophical presuppositions of his college, their implications for the college objectives and the nature of a course designed to relate the disparate threads of four years of collegiate experience. He read many reports of similar courses, discussed the matter with persons who had thought deeply about it, and then tested his conclusions by an oral report to the entire workship. (This among other purposes provided experience in meeting the barbed questions he could expect to encounter when he laid his proposal before his own faculty.)

One institution, which was conducting a complete self-appraisal, sent the chairman of one of its four self-study committees to the workshop to examine the problem of integration of the curriculum. He was a person thoroughly trained in research and experienced in writing. Religiously he took notes of everything said in large and small meetings and then synthesized these into summaries which he planned to present to his colleagues that fall. This particular person was the product of a foreign educational system and his questions challenging the basic assumptions of American education frequently "rocked" the complacency of curricular "experts."

The representative of a Catholic girls' school sought means by which the theoretically possible integration of the curriculum through Catholic theology might be practically undertaken. She examined a number of evaluation and research possibilities of throwing light on what would be needed to bring about the desired integration in the personalities of students. Although trained in English she found that professional students of higher education could provide her with much help.

Each of the typical number of 30–35 workshop participants considered similar topics and at the close of the four-week period prepared progress reports (subsequently mimeographed and distributed to all schools) which included a discussion of the methods used in exploring their problems. These reports, collected from the 14 years of the study existence, form a fairly complete library of explorations of questions in higher education. They are available to all schools in the study.

These workshops have been generally regarded as highly suc-

cessful. Ex-participants are often noticeably different from their colleagues in their educational thinking and their approach to educational problems. It is this difference which has interested administrators in sending participants year after year although to do so often strains limited budgets. In seeking to account for this difference several factors seem to emerge.

1. *Leisure.* It is doubtful if genuine educational growth can take place in a hurried atmosphere. Time is needed to read, to converse and to reflect. Unfortunately workloads in American colleges frequently do not provide this time. By freeing people of other responsibilities for four weeks and subsidizing their stay away from their home institution, colleges have provided teachers, frequently for the first time in their careers, the time for leisurely cognition about education broadly conceived.

2. *Resources.* Budgets in small liberal arts colleges generally do not provide for major library acquisitions about higher education. Nor do they allow bringing to the campus competent educational theorists. The teaching load and the associated preparation for teaching frequently do not allow professors to study carefully even the literature of their own fields much less that of higher education. By providing a Study-owned library, by insuring the presence of resource persons and by making these easily available to participants, the workshop seeks to rectify these lacks in the experience of college teachers.

3. *Fellowship.* Perhaps the most valuable aspect of the workshop is the chance for college teachers to interact over an extended period with teachers from other schools. This sharing of ideas in a period long enough for initial fears, apprehensions and awkwardness to be dispelled is the quality which has made these conferences memorable and important in the lives of those who have attended them.

The workshops, however, were designed to facilitate studies, inquiries or projects to be carried on during the academic year on each campus. These activities were conceived as focusing the attention of the entire faculty on some institutional problem requiring the help of many persons in solving it. The concept here is based on the theory that effective educational change must involve intimately those who ultimately are affected by it. Change, prescribed from above, results frequently in mere paper

manipulation without ever touching the practices of those who conduct education—professors, counselors and others in daily contact with students. For these persons to accept change requires that they help make it for reasons which they themselves see, understand and feel. Widely based faculty committees, studying an educational problem and aided by strong administrative support and occasional expert help, can make a faculty genuinely aware of its educational responsibilities.

As is true of the workshop projects the range of problems thus studied reflects the entire gamut of concerns of higher education. Some of these, it is true, have been carried on superficially but some have had deep significance both for the schools conducting them and for education generally. Over the years many have been described in books or journal articles and still more have been widely distributed as mimeographed reports or printed results in the form of student and faculty manuals, course outlines and improved college catalogues.

One school for example undertook an elaborate questionnaire study of its alumnae in an effort to establish the relationship of the college program to the needs of its constituents.[3] On the basis of findings the faculty restudied the curriculum and made major modifications in it. Almost a decade later this college is making a similar inquiry to insure that its offerings are keeping pace with the rapidly shifting complexion of American society. While it is true that some teachers in the school express resentment of the time required to obtain, tabulate and study these data, the consensus of both teaching and administrative people is that such work is of critical importance.

Another institution, departing from traditional practice, has affirmed that the way certain courses are conducted is the concern of the entire faculty. At this institution the course in the humanities, for a number of reasons, had fallen into disrepute in the minds of students. Since the faculty believed that this area of knowledge should be part of the experience of all students, it elected to discontinue the course for a year during which the entire faculty would consider the matter. Faculty committees, advising with the teachers in the humanities, have examined

[3] *The First Fifteen Years of the College of St. Scholastica*, The Declan X. Co. Inc., 1947.

carefully the institution's goals and are now seeking for precisely those aspects of humanistic education which can most effectively contribute to the achievement of those goals.

Many colleges which have joined the Study have done so in an attempt to improve their entire educational program to obtain accreditation by various national groups. A typical requirement of such groups are complete self-studies embracing such divergent but interrelated topics as teacher security, library acquisitions, general education requirements and dormitory facilities. Schools participating in the Study have set up committees to analyze various parts of their programs and have made use of Study-provided consultants and their own workshop representatives to intensify their research. One school for example is currently requesting examination for offering an advance degree. It has divided its entire faculty into committees dealing with buildings and utilities, athletics, curriculum, counseling, examinations and extra-curricular activities. Each of these groups has been charged with raising as many searching questions as possible and then conducting whatever research is needed to provide answers. As with any such research more problems are uncovered than can be solved, but the important fact is that already many common misconceptions about the college have been exposed by relevant research. For example, for the first time all faculty know what the socio-economic backgrounds of students are and what the academic aptitude of the group is. A study is also under way showing the effectiveness of the physical education program in respect to student health.

Another college has for years considered instituting a program of general education. As the result of study at a summer workshop, a faculty member convinced the administration that the time had come to do something. The president divided the faculty into divisional committees with the injunction to put a general education program into effect the following fall. While the faculty has felt the press of this additional responsibility it has received help from two related Study activities—visits by Study-sponsored consultants and a conference on general education held locally as the faculty began its labors.

Still one further college sent its part-time evaluation person to the summer workshop. He made plans for the entire faculty to

study its testing program (both institutional and within courses). Again the procedure of committees embracing the entire faculty was employed. One group is looking at the uses of aptitude tests, another at tests in relation to counseling and still another at course examinations. These groups expect to prepare a handbook on testing to be distributed to all teachers.

The effects of workshop participation and taking part in institutional self-studies is reinforced through several other Study devices. Each month a *News Bulletin* is distributed to people who have been or are connected with the project. This document summarizes recent developments in higher education and describes the kinds of activities taking place on member campuses. Accompanying this *News Bulletin* is a packet of materials—reprints, monographs, reports of studies and the like—which can be of interest or help to college teachers. Then once each year the Director of the Study or one of his assistants visits each campus and advises with faculties with respect to whatever matters are of concern. These visits, which normally last one day, have proved fairly satisfactory as an additional means of stimulation.

The North Central Study has proved quite successful in helping small colleges meet some of their problems. This is attested by the steady growth in participants, opinions of those intimately involved in it and the relative longevity of the project as compared with other similar undertakings. In view of this success there are perhaps some implications for higher education generally.

1. Cooperative endeavors can yield large dividends in the form of faculty growth and improved educational planning. As the demands on colleges and universities increase as a result of expanding enrolments, ways will have to be found to stretch collegiate budgets even more than at present. Already some colleges have gained help from cooperative fund raising. The experiences of the North Central Study suggest that similar help can come from cooperatively common educational problems. At relatively small cost each school can become aware of how other institutions are solving problems and at the same time can test its own ideas against the judgments of competent critics.

2. Workshops can be of considerable importance in providing

for in-service training of faculty members and at the same time accomplishing needed research. Persons who attend these workshops are changed as a result of their experience and they do prepare studies and recommendations which are translated into changed policy. Since this is so, as has been found in other similar undertakings, it suggests the desirability of expanding such activities. This Study provides service for the North Central Association area. Organizations in other areas might initiate such undertakings, or universities in the region might sponsor such workshops in connection with their summer school activities. No matter how these undertakings are sponsored it seems desirable that workshops be held in connection with some on-going project and directly related to other phases of the project.

3. Institutional self-studies which involve a large number of faculty members provide effective means for accomplishing educational change. Particularly is this true when studies are made in conjunction with some organization larger than the school itself. In this situation the prestige of the North Central Association, the recognition given to individual faculty members by sending them to workshops and the opportunity to publicize results to a relatively large number of people all serve to heighten the effectiveness of the work.

4. A well-integrated program of mutually supporting activities which still allows wide latitude for institutional differences provides a vehicle for change which avoids the threat of outside control. In the situation of the North Central Study the part-time director coordinates the various activities of the project. These are however not of his initiation but stem directly from the needs of participating colleges. Thus the Study provides a variety of services which can be used or rejected at the will of each member school.

FACULTY STATUS

KATHARINE S. DIEHL
FORMER LIBRARIAN, TEXAS LUTHERAN COLLEGE

TODAY's college and university librarian is the natural child of the professions. Ethics, learning and service are the basic elements in the code of the ancient professions: Law, Medicine and Theology. An extremely high sensitivity to moral values surrounded them, then and now, with the facts experienced by living with people. Things, inanimate objects, are used by professions. However, no theologian becomes rapt by a chunk of coal, no lawyer argues a case with a stream bed, no doctor loses sleep because of peeling paint. When coal can bring comfort to shivering people, or a tree bring shade and beauty to a community, or paint protect buildings which house children, then the man of Law, Medicine or Theology will become excited. Coal, timber and paint are inanimate servants of mankind—just *servants.*

The *keeper of books* is a hybrid. Lore demands records. Records meant clay tablets to the Persians, and papyrus, vellum or parchment to later civilizations. Caretakers were necessary for the safety and storage of the temple and palace records, of the statistics of public works, and sometimes for the actual copying work so that reports could be sent to courts and temples afar. Today's librarian is the descendant of the servant to the ancient doctor, lawyer or theologian. Most of those ancient men of learning were clergy, and the librarians were frequently lay brothers. The duties of these *servants* were the care and preservation of physical objects.

Recently librarians became conscious of a professional case for themselves. Their entire motif had an about-face. No longer was their object things. No longer were they satisfied with the care and preservation of records and lore. No longer was the material item the reason for their action. That reason became a *person,* a reader. A child, a doctor, a housewife, an artist, a lawyer, a cripple or a recuperating patient—no matter who it was, with a reader the book became alive.

So into the public library went the Readers' Adviser, into the university of the Counselor, to the country store the Library

Lady with the Bookmobile, to the great metropolitan library the Forum. Elective courses for working adults were added in many community libraries. Adult education efforts are mushrooming all over the nation today. Story hours for children, film services for schools and clubs—all added to bring literature and people together. The object is no longer the storage of things and stuff. It is become sharing the good things in books, on films, on disks, on filmstrips, in pictures and in museum cases. It is become sharing with people who are eager to learn, eager to know about the world in an age when a message can be flashed from pole to equator in a moment. That is why libraries are gathered; that is why young people study the tricks of the trade of librarianship; that is why schools and colleges, communities and universities buy the materials and employ the staff to serve them.

Few communities create museums with public funds. There just "aint" that much money. One man, one woman, may be concerned about collecting clocks. But it required the money amassed by selling chocolate—after M. S. Hershey had gone broke trying to sell caramels—to house publicly the fine collection of grandfather clocks gathered by a gentle beauty-loving soul in the Pennsylvania Dutch country. It required the funds of a wealthy man and the genius of his personal librarian to gather the treasures now called the Pierpont Morgan Library. It required the excitement of one university professor and the wealth of a friend to build the Armstrong Browning Library at Baylor. So with the Clements Library at the University of Michigan. Repeated by a group, rather than one person, at the Athanaeum in Boston. But these are museums. The books are treasures. Only very limited use is made of them. All this is well, except that the reading public is narrowed to a few specialists who are carefully screened before entry.

Today's high school graduate is encouraged to continue learning by going to college, to special school or night school, or at least by continued reading at home. The encouragement has a financial sting: many opportunities are closed to those without some study beyond high school. Frequently the course work bears little actual resemblance to the job, but at least a bit of reading has been completed beyond that required in the public school curriculum.

There is a bit of gentle stricture in the old proverbs: "He who does not work, shall not eat" or "Earn your bread by the sweat of your brow" or "By their fruits ye shall know them." Not a man, woman or child can live without food. Obviously each must work—not at the same task but at the single bit of effort which helps to do today's work today. None can live "high on the hog" very long.

Now if the economic or social press sends the young folk to college, college must carry its share of the load. Once the college has accepted the individual student there is dual responsibility: (1) that of the student to do his best to meet the college standards, and (2) that of the college to give breadth and depth to the student's life. Student and college each have a share, an obligation.

Students are people. They need food, exercise, recreation, friends. They are in a specialized environment in order to get learning. They, or more usually their parents, pay for the privilege of college. The college faculty and the student, working together, produce a more mature young man or young woman. Maturity comes with contact with people, contact with ideas, and the interaction of people and ideas. The locale for maturation is either the group—classroom or bull session—or individual study —student plus book or test tube. The leadership in maturation is the faculty—adults teaching people the wisdom of prehistoric and historic civilizations.

Because there are so many students, many teachers are required. Some are in the classrooms, others in the laboratories, some in the administrative offices, others in the libraries. While these college teachers are busy with people they may call themselves members of a profession. When they begin to make statistics of John and Doris, when they begin to feed the line or plot the curve or grow weary of charging books, just exactly then they become nonprofessional. The object is lifeless, dead. The person is not important, he is not there. *Things* are dealt with, not living beings with hearts and minds and souls.

No curve dare be plotted if the person be important. No reader may be so insignificant or distrusted that a fellow student may be paid fifty cents per hour to inspect him when he leaves a building for fear that something be carried out. The candidate

for the meal is hungry; the candidate for the book is spiritually eager to earn the right to a good grade in his course. Food is served to people. Their academic efforts are measured and there is a fairly uniform record—almost as uniform as the standard volume of a ten-cent dip of ice cream. Books are properly used; certain routine procedures are followed in libraries and dormitories. But, when society's demands are as unreasonable as they are today in the matter of delayed maturity, delayed marriage, prolonged parental care and universal social security, it is absolutely essential that folks claiming to be members of the library profession come out of their nooks and crannies, serve by personal and learned manner the floods of youth and adults who are granted the use of great book collections.

A detail of hack work is necessary to prepare books for circulation. A load of careful counterchecking is essential to keep the wheels of any institution moving. But the president and his veep need not do all the oil and grease jobs. There are yardmen and flagmen and brakemen available. These are happy and satisfied with their share in the train's progress. It is the conductor who is dealing with lives—the librarian, the teacher, the *person*, who must encourage the student with the problem which is enormous, the student in water beyond his depth. Society has pushed that youngster from the farm. Society has sent him to learn a little bit more. The faculty—and that does include librarians who work so hard maintaining faculty status by going to faculty meetings!—have a share in the business.

So long as a teacher is a teacher he will insist on learning something new himself and on helping a student grasp a real idea. It's an awfully personal business, this little matter of books and schools and folks. Librarians have sacred precincts and delightful abracadabra. Science! Why not just be teachers? Why not just become reasonable in our care of the sulphite and rag stock, the buckram and microcards, the files and schedules? Use them? Yes. They save much time and worry. Use them for the persons, the students and faculty. Live with and be friends of the young people who will be our successors in a too short time. Help them with the sanctities of the card catalog, of the printed bibliographies. Assist in the easy ways to find the wealth of the world's wisdom!

Let's recall, some of us, that it took just one hour each day of a full college year for the classroom portion of our learning the basic reference books in English and the common European languages. Let's be a bit patient with the youth whose high school library was contained in fourteen yards of shelving, or less. Love him—by being a person to him, helping him in the first rough water of mid-terms. Love him in groups (classes, planned and organized) or alone as an individual reader. But it is this reader, this man, who matters. Let's allow the books to wear from use or even from occasional forgetting. But can we perhaps realize in our deepest consciousness that it was society that forced the swollen college enrolments? We desire faculty status? We must act the part if we would have the preferment.

BUSINESS EDUCATION IN THE LIBERAL ARTS COLLEGE

MAYNARD A. PECK

HEAD, DEPARTMENT OF ECONOMICS AND BUSINESS, STERLING COLLEGE

THE question is constantly being raised as to how business education can be made to conform to the broad objectives of a liberal education. Now it must be admitted at the start that, as business courses have too often been taught, they would be more at home in the curriculum of a trade school. Yet while business education has been too highly specialized in its presentation, it only seems fair to assume that there are possibilities of changing the emphasis so that it will conform to the objectives of general education. In fact, changes have already been made in that direction and much greater changes can be seen in the not too distant future.

Perhaps if we look at the history of business education and its origin we can see why it has tended to be so narrow in its outlook and practice.

Formal training for business had its inception in the private business college. The main purpose of these business schools was to train young men and women in specific business skills for definite positions in the business world. Typewriting, shorthand, bookkeeping and penmanship were the principal courses offered. Since time was considered to be an important factor nothing was offered beyond that which was absolutely needed to secure a position in the business world of that day. Often the reputation and success of these business colleges hinged on the speed with which they could get an enrollee trained and placed in a position in some business enterprise.

The public secondary schools soon began adding business courses to their curricula but here again the skill subjects were often the only courses offered. As time went on, however, their offerings were broadened to include economics, salesmanship, economic geography and other related courses. Since many of the church-related colleges maintained academies which corresponded to the public high schools in their educational aims, it was not too difficult for these Christian colleges to add business courses to their secondary school curricula. A few of the denominational

colleges maintained separate business-training departments which were generally called schools of commerce. Here it was possible to secure a diploma after two years of closely integrated study in the field of business. Although students were encouraged to carry other courses offered by the academy, too often the students chose to confine themselves to an overemphasis on the skill subjects.

The offering of business courses by the secondary schools was an improvement, however, because high school students were not allowed to take business courses only. They were required to include courses in history, literature, government and mathematics, as prescribed by law. Many times there was a woeful lack of correlation between the business courses and the other prescribed requirements. The situation within the academies of the church-related colleges was in some cases somewhat improved by them. There was at least a chance that a little more culture might "rub off" on the business students enrolled in these schools.

The next major change was to push the business education department upstairs, so to speak, and offer business courses on the college level. Generally, the business curriculum was broadened to include more than the skill subjects. Students were encouraged and in many cases required to spend at least two years in college before a diploma was granted. Many new courses were added such as principles of marketing, money and banking, finance, management, insurance and, later, consumer economics. Eventually the offerings became so numerous that four years were required to complete the prescribed course in business education.

In spite of these changes, which undoubtedly made for improvement, there still existed a lack of coordination and integration between the business courses and other departments of the colleges. To make matters worse, schools of business were often operated as vocational schools and prided themselves on their aloofness from the other schools of the university or college. They insisted upon a curriculum composed of courses which were considered to be strictly practical and could be used directly in earning a livelihood.

Much to the surprise of business educators, businessmen began to complain by saying that, while these graduates were well trained in the business skills, they were poorly prepared to meet

the real-life problems as encountered in the business world itself. Perfect knowledge of the business skills alone would not assure success, since these employees were not capable of getting along well with their fellow workers and their employers. They could not meet the public nor could they make the necessary social adjustments needed for success in the business community. In other words, business skills, no matter how well learned, were not enough to guarantee success on the job. Interestingly enough, it had already been found that business men were looking to the colleges and universities more and more for future leaders in their business organizations. No longer was a short intensive course found to be adequate for a successful business career. A recent study made in the city of Portland, Oregon reveals that business employers now prefer college-trained people even for clerical positions. Of the employers contacted 54% stated that they preferred college training for their office secretaries. They reasoned that college-trained personnel have more poise, tact, initiative, mature judgment and ability to meet the public. Those who had no particular preference for college-trained employees were unanimous in stating that they did not require help who possessed the ability to meet and deal with the public.

Perhaps the changing attitude of business employers, now favoring college-trained personnel, has been due in part to the fact that business itself has undergone marked changes. Originally most businesses were small and largely local in character. Such organizations being small were controlled and operated by the owners themselves. Employees had little occasion to represent the owner in contacts with the public.

More recently there has been developing a group of men who might be referred to as "career men" in business. They are men who can never hope to own business enterprises for themselves. They see in business more than the mere making of profit. They find satisfaction in directing their brains and energies toward a better business world. In many cases this type of leadership has come from the liberally educated group. It is only natural that they should prefer college-trained people as their helpers.

The business world is finding that men who have graduated from a liberal arts college are prominent among those who are

out in front in the battle to raise the standards of the business world. Because of these men, progress is being made toward the goal of higher business ethics and a keener sense of social responsibility in modern business and industry.

Pure vocational or even professional training has not proven adequate in the present-day business community. Business is not concerned with a highly specialized group of facts in a well defined, rather clearly circumscribed field of activity but presents a myriad of everchanging conditions which cannot be reduced to definite mathematical equations. No two business problems ever present exactly the same characteristics. The solution of today may become the problem of tomorrow. Mr. H. W. Prentis, Jr., Chairman of the Board, Armstrong Cork Company, says "If education has failed to give a businessman the ability to analyze a given problem, that is, to break down the facts in any situation so that he can see the component parts clearly, and then to synthesize, to put together the clearly revealed facts as they stand before him, in the proper patterns to form new concepts leading to logical conclusions, then I maintain that he can lay no just claim to being a really educated man. The mental discipline of a liberal education helps substantially in the acquirement of such ability."

The famous economist John Stuart Mill once said that the wise and conscientious pursuit of a trade or profession depends less on the professional training men receive than on "what kind of intelligence and conscience the general system of education has developed in them. Men are men before they are lawyers, merchants, physicians or manufacturers; and if you make them capable and sensible men, they will make themselves capable and sensible lawyers and physicians." What the graduate should carry away with him then is not only professional or vocational skills but also that which can direct the use of this knowledge into the proper channels in order that the light of general culture will illuminate the technicalities of his special pursuit in life.

Professor Lawrence E. Leamer of the State University of New York says "The liberal arts program in business seeks not to develop efficient and clever operators. It aspires rather to prepare men for a meaningful, a significant and an efficient personal and social role."

Training for responsible citizenship must be an integral part of vocational education if it is to meet the requirements of a liberal education. True liberal education has a fourfold objective and should be concerned with the physical, mental, social and spiritual needs of man. Business education if properly presented can help develop a well-rounded personality and is capable of making a real contribution to the realm of the liberal arts.

A course in salesmanship need not be taught from the narrow point of view as training for door-to-door selling. Salesmanship can be a course in personal development. Every one is a salesman whether he realizes it or not, for the minute a man is born he begins to "sell" himself to others. We are constantly striving to sell our ideas and our services to our fellows. Our ability to get along with others is based pretty largely on our ability to present ourselves to others in a pleasing and satisfying manner. The student in salesmanship learns what to avoid doing as well as what to do. What better opportunity can an instructor have for teaching ethics, manners, courtesy and the Christian graces? The development of higher moral standards in the world of business can well stem from the field of selling, for many of our top executives in business come up from the sales division.

Students of accounting can be taught its value for intelligent social action and for improved social organization. Business law should involve not mere memorization of legal terms and precedents but should also include a knowledge of the interrelationships of law, social institutions and ethical behavior. Here is an excellent chance to show that high ethical standards plus a proper knowledge of the law usually lead to an avoidance of troublesome and costly litigation. Even a skill subject such as typewriting has its broad social values. Habits of neatness, accuracy, concentration and self-discipline can be taught here most effectively.

Consumer education can be made an approach or a core common to many phases of general education. Dr. Ramon P. Hiemerl, who is a member of the faculty of the Colorado State College of Education, Greeley, says "Consumer education is basic training in the kind of business world that is American life. It is fundamental to personal efficiency; it is essential to good performance in any kind of business career; it is vital to intelligent citizenship."

It cannot be denied that economic pursuits occupy much more

of the average man's time than does politics. In spite of this fact, while political science has long been recognized as a respectable part of liberal education, the study of business hasn't been considered to be quite proper. There is no doubt that business has played a major role in the great changes which have occurred in American democracy as it is practiced today. If this be true, can we afford to neglect to examine the business world which has had and will continue to have such a great influence on all our social institutions? Should liberal education be considered only as training for leisure? Does a departure from the older concept of a strictly classical training necessarily mean a lowering of the standard of a solid education in the liberal arts?

In reality we are no longer engaged in educating only those who aspire to the learned professions. We should no longer fear that we will be getting our students' minds dirty by turning their attention to the affairs of business. As has already been stated, the improvement in business ethics and practices has been brought about largely by men who have been trained in the liberal arts colleges. Thus it would seem that we have an obligation to be more concerned with giving business education the place it actually deserves in a liberal education. Since these courses can be used to further the cause of general education and can contribute a great deal to the usefulness and happiness of our future citizenry, they should not be neglected nor disregarded.

Business education has already become a part of the curriculum of most of our liberal arts colleges and it appears that it is here to stay. If this is true it is high time that we all became concerned with the problem of making it a vital part of the liberal arts program. Interest in this matter is at an all-time high and there exists an excellent opportunity to use our influence for setting a pattern whereby business education will contribute to well-rounded liberal training. If allowed to drift back into the narrow confines of pure vocational training, business education, together with other vocational and professional departments, could well convert our liberal arts colleges into mere trade schools or at best into so-called professional institutes. This need not happen, because training for business can be made an integral part of a live and effective liberal arts program.

THE CARE AND FEEDING OF PUBLIC RELATIONS PEOPLE

JAMES W. ARMSEY

ASSISTANT TO CHANCELLOR, NEW YORK UNIVERSITY

IT is a distinct pleasure to talk with you today about public relations in higher education, for it is a subject much misunderstood, a practice often misused and a concept sometimes ignored completely.

Because of this confusion, the place of the public relations person in higher education and his role in the institutional structure are not clear, either to the presidents or to the public relations people themselves. I should like to attempt to clarify that role, as I see it, and to put it into some reasonable perspective.

Just to state the colleges and universities are public relations-conscious these days is, even without any further elaboration, almost to labor a truism.

We're all wrapped up these days in winning friends. We talk about "identifying our constituencies" (with the thought of course of cultivating them). We publish booklets and distribute news releases to "tell our story." We organize alumni, student and citizen committees and boards. We hold open houses, make movies, sponsor contests, put up picture displays and create special events. We subject policy decisions to the searching scrutiny of the inevitable question—sometimes stated, always implied—"Is it sound public relations-wise?"

Why do we devote so much time and effort and money to activities that have not traditionally been a part of the main-line business of a college or university (which is the discovery and dissemination of knowledge)?

I think the answer lies in the pattern of social development of the last half-century. Institutions of all kinds—whether industrial, governmental, or educational—have found that acceptance and support—and even survival—are dependent, almost in direct proportion, to what the public *thinks* is in the public interest. And it doesn't take the public, by and large, very long to come to a decision as to what *is* in the public interest.

NOTE: Address given before the November 1954 meeting of the Association of Urban Universities.

This is a salutary development. It has brought the element of service, of something beyond the material return, to the fore in almost every kind of human activity, where it has always been of course in those pursuits of enduring value.

But it has also added new dimensions to the responsibilities of all educational institutions in formulating, executing and interpreting their policies and programs. In the urban institution especially this means that community service—the active participation in the on-going life of the community—becomes a third major area of institutional responsibility (in addition to teaching and research).

This relatively new concept of public service in institutional life accounts, I think, for the emergence of the public relations practitioner. His numerical growth has paralleled executive realization that business conducted in the public interest is good business. And that includes the business of education as well as the business of profit-making corporate life.

Education is not without its problems. They are legion, and you are all aware of them. But, despite all of the problems with which you grapple every day, one cannot help but conclude that education in our democratic society is better understood, better appreciated and more fully supported financially than it has ever been.

People in college public relations work like to think they've had something to do with this. And, indeed, with your permission and support, they have had. On occasion, unfortunately, it has been with your sufferance; but even then the evidence is strong that they have been effective in your behalf, often more than you may realize.

The function of public relations in some form has been with us for ages. It is the title, the centralization of the responsibility, the terminology and the modern-day refinements centering mainly around the mass communications media that are new.

There is much talk of a "new profession"; and, if terminology is a valid criterion, then surely public relations has arrived, for it is fast building up a new catalog of gobbledygook that rivals some of those which have been around longer and with which you're more familiar.

People in public relations are motivated by the same basic

drives that affect other people. They seek status—recognition, appreciation, reasonable remuneration. In education they seek full partnership in institutional affairs and they have come a long way, but by no means all the way, in achieving it.

They will come the rest of the way only when, through performance, they deserve to. This is the hard lesson that college public relations people themselves must learn. Their status is not something you will give them. Nor should you. They must earn it.

Present-day public relations finds its roots in the press agentry of an earlier day. While these humble beginnings have long since been hidden in the closet with the rest of the family skeletons, there is no use denying them.

For publicity—the obtaining of public notice—is still the keystone of public relations, provided it is *good* notice. But good notice in the long run is not possible without good performance; nor is good performance possible without sound policies.

Policy, performance and publicity, then, are the ingredients of public relations.

The recognition of these three ingredients and their essential inseparability has marked the growth of public relations from the days of the press agent, through the era of the publicity bureaus, and on to the more enlightened public relations programs of today. This pattern of public relations progress applies to business and education alike.

This is not to say that everything is rosy, that public relations furnishes the answers to all your problems, that everyone is agreed on its place in the scheme of things or that all public relations people possess all the virtues and all you need to do is find one of them, set him up in business and forget about the whole thing.

The reason these things cannot be said is that they simply are not true. There is little disagreement these days on the fundamental concept of public relations, but there are wide areas of disagreement on its implementation.

In education the public relations practitioner is likely to be considered by his colleagues as a kind of illegitimate offspring, necessary perhaps, but regrettably so, and as the faculty is wont

to say: "Why can't they put the money they spend for all this nonsense into faculty salaries?"

The growing literature of public relations does little to come to grips with the basic problem. Mostly, it is couched in the mumbo jumbo of the specialist, borrowing a lot of the jargon of the social scientist. There is even talk in public relations circles about a new science of social physics.

An Englishman named Pimlott, who recently spent a year studying American public relations on a Commonwealth Fund fellowship, identifies the real problems quite clearly. He boils down to three main theories much of the confused talk and thought about public relations today:

> The oldest and most firmly established (theory) is that it is primarily a matter of technical skill in influencing opinions and attitudes through the mass media.
>
> The second school of thought argues that the sphere of the public relations specialist should embrace all the relations between an organization and the public because all contribute to its impact on public opinion.
>
> The third view is that the impact which is made depends above all else on the policies pursued and that the public relations specialist should share in the formulation of general policy on the ground that the probable effect on the public should be a primary factor in settling (that is, determining) policy.

Pimlott then points out that the latter two views have much in common. They shade into one another, they are plausible, they start from premises which are incontestable and they are attractive to ambitious men and women anxious to extend their activities and improve their status.

My own comment at that point is this: If public relations people become experts in everything on the one hand, they won't be needed as specialists on the other; there will be no need for presidents. I think it is reasonable to conclude that the latter condition will not come about soon.

The challenge to the public relations people is to mark out areas of attainable competence, determined by their individual inclinations and limited only by their individual potentialities, and get on with the job of earning recognition. The status they seek will come only as I have indicated through performance.

Now how does this affect you as college and university presidents, and what has it to do with the "care and feeding" of your own public relations people?

There are now more than 1,000 members in the American College Public Relations Association, and I'm sure most of you have one or more on your staffs. If you haven't you probably want one. If you have one you don't like, you probably would like a better one.

How do you find first-rate college public relations people? Well, it's like finding first-rate college presidents. You know how that's done. The trustees make a long list of qualifications. They know that no single individual could possibly possess all the virtues they seek. They settle finally for the one who comes closest to their ideal, who is available at the moment and who is willing to take the job at the price they are willing to pay.

Your task in finding public relations people, like theirs in finding presidents, is to look hard and long and keep the standards high.

I should like to suggest some of the qualifications you might reasonably seek in such a person:

He should know something about education, and he should be eager to learn more—a state of mind that implies that he should know enough to recognize what he doesn't know. He should be potentially if not already worthy of the term "educator." The man in charge of public relations for General Motors ought first to know something about the automobile business, and he does.

Your public relations man should have enough formal education to ensure at least a minimum degree of initial respectability in the academic community. His acceptance by his colleagues from that point on is pretty much his own problem.

He should be a voracious reader, a lucid writer and a convincing speaker.

He should have a great reservoir of natural curiosity and he should be inquisitive about what's going on in his own institution.

He should feel at home and be at home with all kinds of people.

He should have a high degree of moral courage, and he should be afraid of no one, especially you.

He should be persistent but not impatient, aggressive but not callous.

His integrity should be beyond reproach.

His loyalty to his institution, and especially to you, should be unquestioned. This does not mean he should shy away from critical analysis either of his own work or of your work.

He should understand and be content with what is more often than not an anonymous role.

He should be a spokesman for education, for public relations, for his institution, for you when necessary, but he should be a special pleader for none.

Above all he should have the ability to think clearly, the capacity to make sound judgments and the willingness to work without regard for the clock, telephones, interruptions, five o'clock crises or the size of his paycheck (after a certain point).

Now, this is a big order and probably no one possesses all these qualifications. But both the number who possess them to some degree and the degree to which they possess them are increasing. In other words, your chance of finding a good one is better than it used to be.

Once having found this paragon, what you can expect of him varies of course almost in direct proportion to his possession of the attributes already listed.

What can he expect of you?

He can expect first of all loyalty down in return for loyalty up. You can't side-step, circumvent or undercut him, or use him as a whipping boy and retain either his loyalty or his usefulness.

He can expect a degree of authority commensurate with the responsibility you assign him. You can't keep track of every detail or expect him to clear with you every move he makes or do his work for him—but he can do a lot of your work for you.

He can expect your confidence in his professional competence. You can't check everything he does or says or writes. If you take the time to do this, either he's no good or you're wasting your time.

He can expect your faith in his sincerity of purpose, your respect for his personal dignity and your belief in his devotion to the cause you both serve.

To serve you best he must believe in you, you must believe in

him and both of you must believe in what you're doing and know how to do it.

When rapport of this kind is not possible, in fairness to both of you, you should part company. When it *is* possible, you will find your own effectiveness increased, your administrative load lightened and new strength added to the whole program you seek to advance.

Educational public relations practice today is not just publicity, not just interpretation, although it is both of these. It is a share to the extent justified by competence in the formulation and execution of educational policy.

College public relations is evolving from a kind of educational hucksterism into a kind of educational statesmanship. College public relations people are seeking and attaining full status and respectability as educators.

You can speed this process if you choose wisely and use well the public relations people on your staffs. If you do, if the care and feeding of your own public relations people is right, you will be personally rewarded and higher education will be benefited.

THE PHILOSOPHY OF THE MARYLAND COMMISSION ON HIGHER EDUCATION*

OTTO F. KRAUSHAAR
PRESIDENT, GOUCHER COLLEGE

EDUCATION is one of the basic tools of democracy in the United States. From the beginning of our national history we have had a stout faith in the personal and civic benefits of education. In no other place or time have men accepted so widely, as presently in the United States, the axiomatic birthright of each person to as much education as he can assimilate and use. The ideal of educational opportunity for all is the root of our national strength and has helped the nation rise to its present stature.

The reasons for our sustained and expanding faith in the benefits of education are evident. The founding fathers, who were themselves well-educated men, believed that education is an indispensable bulwark of republican institutions. It was plain to them, as it is to thinking citizens today, that democracy, more than any other form of government, stands in need of enlightened public opinion, an electorate capable of distinguishing between fact and fiction, between truth and buncombe, between policies based on reason and policies based on passion. As Thomas Jefferson observed, "Learning must be generally diffused that our liberties may be secure."

Of equal importance with the civic and social benefits of education are the advantages which education offers to the individual man or woman. In the American philosophy of individualism and opportunity each person is considered to have an inherent right—if not an obligation—to develop his powers and capacities to the fullest. Only in so doing can he best serve both his own happiness and the good of the community. The right to life, liberty and the pursuit of happiness entails the individual's right to partake of as good an education as the community can provide and the individual can assimilate. Although our dreams are admittedly better than our practice, American education re-

* This is Chapter II of the Report of the Commission to Study the Needs of Higher Education in Maryland. The full Report is scheduled for publication later.

flects the humane aim to perpetuate a fluid social structure, permitting each person to rise by virtue of demonstrated merit and ability instead of relying on inherited social or economic status. In the United States "equality" does not mean parity of status for all adults, but the goal of equal opportunity, the open door for those who wish to cultivate their powers for useful ends of their own choosing. The nearer we approach this goal, the greater is the likelihood of forwarding personal liberty.

In the mid-twentieth century the realization of the civic and individual goals of education is complicated by the growing significance of two problems. The first centers in the mounting complexity of life in modern highly industrialized society and the enormously enlarged scope of the personal and national responsibilities stemming from our emergence as a historic world power. These complementary aspects of contemporary life have not only generated heavy new demands on the discernment and understanding of the rank and file of citizens, who are the ultimate judges of local as well as of national policies, they have also altered drastically the requirements and standards of education in the learned professions, in statesmanship, and for leadership in business and in community welfare. In order to fulfill his normal functions in life intelligently the citizen must now be much better informed about many more things, must be in possession of wider sympathies and a broader understanding than his grandfather needed to be.

The second problem is occasioned by the rapid and accelerating increase in the numbers of young people attending school and college and the progressive lengthening of the course of study.

The increase in total enrolment, present and prospective, presents the staggering task of doubling plant facilities and recruitment of a host of new teachers. And in this respect the State of Maryland is no exception. Of even greater significance for the character and quality of education in the years to come is the growing per cent of the school and college age groups who are pursuing an education. The objective of universal education through the twelfth grade is now at the point of virtual fulfillment. This means that many young people of high school age who formerly would have dropped out of school for lack of in-

terest, ability or for economic reasons now complete twelve grades, and the schools have had to adjust their curricula to the needs of an evermore heterogeneous group in regard to abilities, interests and vocational needs.

The same social pressures which encourage more and more young people to complete at least twelve grades of schooling also cause a growing per cent of high school graduates to matriculate in the colleges. To be sure by no means all those who have the ability to profit by a post-high school education now go to college; but those who do go constitute a group which is becoming steadily more heterogeneous in ability, interests and life expectations. The drive for more and more education raises in urgent form the broad question of the scope and functions of post-high school education as well as the special problem of what should be the place of the four year college in the future of higher education. What should be its scope and character and whom shall it be designed to serve? The experience of the past and the original ideal of the American college do not afford an adequate answer. We are in a period of transition and the conception of the purposes of higher education is undergoing a steady transformation. The American college, like its English model, was intended originally to develop intellectual talent, to serve the education of young men "of worth and genius," in Jefferson's words, in whatever condition of life they may be found. And to this end it undertook to provide training for learned professions and a liberal education as well for those who could afford it. More recently since the expanding frontiers of knowledge led to the founding of graduate schools and universities, the college has been called upon to provide pre-professional, semi-professional and other types of vocational education, as well as a broad cultural or general education for a growing number of matriculants.

But the problem is not simply one of numbers. The young people who will seek admission to college will present a greater diversity not only of interests and aptitudes but also of motives and ambitions as these are stimulated by the changing needs of a complex industrial society. The solution is not to be found in merely enlarging existing institutions to serve the mounting numbers as well as the growing diversity of functions. This way

lies educational chaos. Planning for the future entails a clear differentiation of the functions of institutions of higher education so that each may concentrate on serving as expertly as possible the end or ends for which it exists.

It is timely, therefore, to raise two questions. First, what should be the range and amount of professional and semi-professional education offered by the colleges and universities of this State in the foreseeable future? This *Report* undertakes to answer that question by the analysis of the estimated need in Maryland for trained professional and semi-professional talents of all sorts. Naturally, this approach to the problem is fraught with uncertainties, but there is no other way than to work from the expected needs to the planning of the necessary specialized facilities and types of instruction, taking into account also the *regional* resources for instruction in technical subjects.

The second question is an even thornier one. How much post-high school education is needed to give the average capable boy or girl that "certain degree of instruction," in Jefferson's words, which will help them to find a satisfying vocation as well as to become intelligent judges of public policy? If we were to encourage all young people of medium aptitude or better to enroll in four-year colleges, we would be faced with the truly gigantic task of hastily doubling college facilities. The uniqueness and excellence of some colleges rest on their small size and the individualized instruction that is offered, and their identity and mission would be lost if they were to be persuaded to double in size. Moreover, it does not follow that four years of college work is either a good or a necessary thing for young people of medium all-around ability.

A clear differentiation of function among different institutions is the only practicable way in which mounting numbers and a more diverse college population can be served without impairing high standards. It would be disastrous, for example, to flood the established colleges with students whose abilities warrant a general and vocational post-high school education but who are not of college or university calibre. It is of the greatest importance for the future welfare of the State and nation that in the zeal to serve the many we do not neglect to provide the fullest oppor-

tunity for those of superior endowments to develop their talents to the utmost.

A better way out of this difficulty is to increase the number of two-year community colleges. This has the advantage of making educational opportunity both more accessible and economical, while permitting the four-year colleges to concentrate on the task of cultivating the special talents which are needed for the professions, for scientific research and for leadership in business, civic and community affairs. It is of the utmost importance, however, that no obstacles of race, creed or social or economic condition should bar the way of a gifted youth to an advanced education. "In the conditions of modern life," wrote the late Alfred North Whitehead, "the rule is absolute, the race that does not value trained intelligence is doomed. . . . Tomorrow science will have moved forward yet one more step, and there will be no appeal from the judgment which will then be pronounced on the uneducated."[1]

The first and continuing task, therefore, is to provide opportunities sufficiently accessible and varied to develop the great diversity of talents which our young people bring into the world. Success in this endeavor will be the best assurance of happiness for individuals and security for the nation in peace as in war. No one type of educational institution alone can serve this end. The interests of diverse groups have led to the creation of colleges and universities devoted to both broad and limited aims under public as well as under private control. The strength of our system of higher education in America derives from its rich and active diversity. It not only multiplies the range of opportunities for the student, but provides a basis of qualitative comparison among colleges, a vigorous spur to self-improvement.

The State of Maryland is fortunate in having a well-diversified group of four-year colleges and universities serving the State and the nation. Their stature, qualitatively considered, is indicated by substantial migration into the State for higher education. It is questionable, however, whether the opportunities in Maryland for the post-high school education, even of its own citizens are adequate even now, either in accessibility or variety, to serve those who have the ability to profit from such an educa-

[1] *The Aims of Education.* Macmillan, New York, 1952, page 26.

tion. And it is a foregone conclusion that when the aspiring wave of young people now crowding the schools reaches college age, the present facilities in this State will be entirely inadequate. We must meet the challenge now, while there is still time, and meet it wisely and effectively.

The Commission is interested in the post-high school educational needs of all its citizens. Which types of education are most essential, and to what extent that should be supported are vexing problems. While recognizing the value of every type of apprenticeship and training, the Commission has understood its mandate as limited to exploring the type of work usually done in our two- and four-year colleges and universities with their varying fields of general and special education. It records the unanimous opinion that professional and vocational training should be based upon and complemented by general, liberal education, but it does not deal with the specific problems of curriculum content, since these are best solved by the initiative and character of individual institutions.

The studies of the Commission have taken into account the role of publicly and privately supported institutions of higher education in Maryland. To obtain a clear picture of future needs and how they may be filled we must consider the part played now and in the future by both types of institutions. The different types of control result in many advantages of freedom and in special resources which are useful in developing educational programs.

The future of the State of Maryland depends in large measure on the kinds and quality of education readily available to the young people of this State in the years ahead. This Commission records its unanimous conviction that the interests of the State are well served when educational opportunity, public or private, is offered to every youth of our State, limited only by the ability and desire of the individual to make good use of the opportunity, and the ability of the community to maintain it. No question before the State is deserving of more earnest consideration, or more in need of generous sympathy and magnanimous support.

CAN THE HISTORIAN BE OBJECTIVE?

EDWARD PESSEN
ASSOCIATE PROFESSOR OF HISTORY, FISK UNIVERSITY

IN one of my classrooms recently a group of some thirty perfectly normal college students debating the question "Can the historian be objective?" all but unanimously agreed that he can not. The one dissenter hesitantly suggested that in the honest attempt to discard his own biases and hew to a line between extreme positions a historian might approach objectivity. It should be of concern to those historians who measure their success in terms of the public's recognition of their "substantial contribution to society," that the prevailing opinion among these students was that this inability to achieve objectivity constitutes a serious weakness, an admission of frailty and futility. If I read their attitude correctly they seemed to be asking: why respect views that are frankly subjective and admittedly ephemeral, and by what stretch of the imagination can views of such a nature be considered as the body of knowledge of a *science*, social or otherwise?

More than useful judgments which reinforce particular social and political ideals of a given group at a given moment,[1] the layman would appreciate from the historical scholar the promise that his conclusions are solidly accurate, not merely reflections of a phase, that he deals in reality not illusion. In common with all men of learning the historian's way is expected to be paid in objective truth, not in propaganda—no matter how skilful and how well it seems to butter bread. Society asks of the scholar not that he rationalize its every mood, nor that he smile, nor that he march in the forefront of any interest or other. It expects of him the knit brow, the biting judgment, the embarrassing analysis, especially if it is a free society dedicated to the happiness of its members, for it knows that freedom and progress

[1] Conyers Read, in his presidential address before the American Historical Association, said that historians should agree to agree about certain objectives and "recognize certain fundamental values as beyond dispute. These values we must define as precisely as may be and must defend against all assaults, historical or otherwise"; "The Social Responsibilities of the Historian," *American Historical Review*, LV, January 1950, 283–284.

can never be embarrassed by truth. It is precisely truth that people ask of us, but at our cheerful announcements that we are not really able to achieve it, they throw their hands in the air and retreat from "intellectualism" to cynicism if not despair.

It is the writer's contention and aim in this essay to show that historians can be objective, that like their colleagues in the natural sciences they are continually expanding the sphere and depth of their knowledge about the world, that if they do not at any moment possess thorough and absolute truth they yet approach it, and finally that the obstacles to the attainment of objectivity both for the chemist and the social observer can be overcome and are not the result of the unknowability either of physical materials, human events or the nature of the relations between the latter.

The issue was clearly stated by Conyers Read: "Historians and their critics have long been conducting a running fight between those who contemplate the past as an objective reality, which by diligence and dispassionate judgment can be described as it actually happened, and those who see the past simply as a projection of the ideas and interests of the present upon the accumulated data of remembered experience."[2] The latter group of course deny the possibility of objective judgment.

At this late date there is no necessity to state in any great detail the theoretical position of the anti-objective or subjectivist school of historians.[3] It precludes the possibility of objective interpretations of past society since it finds the inevitable subjectivity of historians irreconcilable to their statement of immutable truths about it. Impressed by the special nature and difficulties of the social sciences, it emphasizes the vast differences in the problems facing workers in them as contrasted with the situation in the natural sciences. Water, it is pointed out, is susceptible of objective treatment; the chemist is not predisposed towards any particular combination of hydrogen and oxygen parts, nor will his condition in society be affected by the

[2] *Loc. cit.*, 280.

[3] Chester M. Destler has provided an eight-point program which he describes as the creed of subjectivist-relativist-presentism, which he ascribes to some of the writings of Charles A. Beard, Carl Becker, Bert Loewenberg, and Pendleton Herring; "Some Observations on Contemporary Historical Theory," *American Historical Review*, LV, April 1950, 507.

nature of his findings about the liquid. Enhancing his chances of attaining valid information is the fact that the objects of his study lack volition and can indeed be observed in that milieu which is unattainable to the historian and after which he is forever vainly striving, the controlled situation in which all other things are equal.

Man as subject matter for scientific enquiry, it is held, is a matter of another order entirely. He exudes volition. He is part organic chemistry but another part soul or spirit or dream or idea. Like Mr. Thurber's Walter Mitty he is capable of living any number of secret lives of the spirit. His deeds are of vast dimension, proliferating endlessly, unmeasurable and probably unreportable, and the influences, pressures, stimuli, moving him this way and that are almost countless, even in the case of one lone individual. What is more, the biologist and psychologist tell us of him that no two cases are exactly alike (a seemingly objective comment about man which, paradoxically, is interpreted as still a further obstacle to the building up of a body of objective comment about him). He is difficult enough to get to know in the present, being a creature of oftentimes obscure motivation to his fellows as well as to himself—witness the difficulties a psychiatrist encounters in trying to get a straightforward picture of his attitudes—and therefore probably impossible to know in the past. (It is impossible to use associationist or any other psychoanalytic techniques on the dead.) Like the individual electron of Heisenberg's famous theory, his behaviour at any given moment seems unpredictable; the societies he builds are not genetically determined and are thus likely to take the most weird and inexplicable turns and twists, as indeed they have. And finally the significance of his thought and behaviour in the past is capable of yielding a multiplicity of interpretations by men of the present, no matter how honorable their motives, for these various men of the present can not escape their various backgrounds which produce an inescapable iron framework for their concepts. And the ephemeralness of their work is made inevitable by our knowledge that future "presents" will provide still different backgrounds and therefore different influences and thus different concepts. (The mutability of society, the objective fact on which this theory rests, has been attested to by cultural anthropologists, archaeologists and historians.)

For these and other reasons it is held that the historian can not be objective. "Two authors of equal honesty, sincerity, and scholarly training, each believing he has been completely 'objective,' may use the same historical material to arrive at diametrically opposed statements of what each believes is historic 'fact,' " Howard K. Beale finds in his study of the Civil War historians, and he thus concludes that objectivity is "never fully obtainable."[4] Possession of an individual point of view always results in biased judgments—"heralded 'objectivity' has too often turned out to be mere unawareness of individual prejudice"—and in fact the closest approximations to objectivity are achieved by those who are fully conscious of and make explicit their own subjective point of view, according to Beale.[5] But actual objectivity remains "never fully obtainable."

That the possession of a point of view prevents the rendering of objective evaluations is itself a point of view, the validity of which must itself be tested by logic and experience.

Now the question of the possibility of objectivity in history, or more precisely in the understanding of the social events of the past, is related to the question of objectivity in the understanding of all events, natural included. If objective knowledge is possible about the one, the whole, it should be possible about the other, the part, as well.

At this point the objection is likely to be raised again: the social sciences are not the physical; they involve a study of man, the total influences on whom stagger the imagination, defy statistical analysis and preclude full knowledge. And since in the study of past man one's judgments have serious effects on present men in general, and one's own status in particular, an emotional factor is added which is not present in the study of the chemical composition of a non-human body—an emotional factor that thwarts objectivity.

Undeniably human beings are more difficult to understand than water or iron. The social causes of erosion are harder to get at than the chemical. But, while human affairs are extremely

[4] "What Historians Have Said about the Causes of the Civil War," *Theory and Practice in Historical Study: a Report of the Committee on Historiography*, Social Science Research Council, Bulletin #54, New York, 1946, 87, 91.

[5] *Ibid.*

complicated (though not unusually so as things in nature go), and also involve immaterial thought processes, they remain actual, objective affairs, and the thought which is part of them is similarly an objectively existent thought. Water falls, rocks and mountains disintegrate, rivers flow, men eat, men plan end-game strategy in chess simultaneously and on the same planet. Lyell and Darwin have taught us that events like the first three of these examples were occurring before men were there to describe or interpret or conjure about them. Since we have appeared, we have thought about many interesting things and many interesting thoughts, not the least unusual being the thought that in some way the events concerning us are of a strangely different qualitative nature than "purely natural" events and, unlike them, incomprehensible. Yet the greater difficulty in understanding human or social events, past or present, does not make them less objectively real than so-called natural events.

Of course there have been and there remain many who deny the objective reality of the natural world and consequently the validity of our ideas concerning it. Before and after Bishop Berkeley the world has been described as though it existed only insofar as we experience it, our knowledge of it were based on our one-sided sensations, and our ideas about it were therefore subjective and not at all accurate representations of what things are. Variations on this theme have questioned the validity—or the objectivity—of our knowledge of what affects our senses: we do not know things, we know only the sensations they evoke in us (if we know that much). Our ideas do not correspond tc reality but are only useful fictions. With John Herman Randall, Jr. there are others who ask of modern science's achievements: "what this new scientific knowledge was really knowledge of, and what its actual relation was to the world it purported to describe."[6]

The philosophical idealists, the positivists of one category or another, are of course almost complete realists when compared to the supernaturalists who hold that the world is unknowable, not only because of the deficiencies of man and his tools, but primarily because of its other-worldly character: the things and

[6] John Herman Randall, Jr., *The Making of the Modern Mind*, Cambridge, 1940, 267.

ways of this world are inscrutable to man. At best he can learn of surfaces and physical manifestations of things, but their essences and ultimate significance are closed to him.

In the one case, his knowledge is purely subjective and bears no necessary relationship to things as they really are—things which in fact he has no way of knowing really exist outside of his own distorted consciousness of them. In the other, he touches only on the most trivial aspects of phenomena, real knowledge of the existent world and its things being outside his sphere. In both cases human knowledge is held up to question, its objective validity denied.

It is clear then that it is not only historical knowledge which has been charged with failure to achieve objectivity.

Are there voices which ask: What has the ultimate validity of the scientist's knowledge about the universe got to do with the objectivity of the historian's interpretation of the past behaviour of man? Is not the latter problem concerned with the impossibility of obtaining human impartiality towards evidence whose interpretation contains human consequences, while the former presents no such problem of bias? And granted that the natural scientist may be wrong, is he not, however, unlike the historian, objective?

Objectivity is not in approach. It is in results. It is the product not of "fairmindedness"[7]—a fairmindedness which of course is out of the question in the formulation of historical interpretations—but of the statement which corresponds to reality and is borne out by the evidence. It is found not by analysis of the motivation or psychic behaviour of the investigator but by analysis of his findings and checking their authenticity against experience.

Webster tells us that what is objective exists independent of mind, is external to and distinguished from our subjective consciousness, reflections, apprehensions, of it.

Objectivity flows from things, and once accept the fact that things, events, do occur, have occurred, it follows that a description of them is possible, even in the case of social things and events.

In recommending a method through which the historian is to

[7] Beale defines objectivity as fairmindedness; *loc. cit.*

reach objectivity, Chester M. Destler seems to suggest that as he dons his historian's garb, he simultaneously discards the emotional paraphernalia which is the baggage of every man. "When the historian begins his final task of interpretation, he must adhere to these exacting standards [i.e., "adherence to the known facts and their objective relationships . . . interpreted . . . in the light of professional knowledge so far as it applies"], every lapse from which it is the duty of the reviewers of his final product to expose and the further refinement of which is our mutual obligation."[8]

This is only the preface to real advice, however, since it can be assumed that most of the serious scholars who have arrived at mutually incompatible conclusions have attempted to guide themselves by these or similar methodological canons. The rub is in determining just what are the "objective relationships."

This approach maintains the emphasis on the subjective observer, tells him what to do in order for him to reach the rarified region of impartiality. It asks for the impossible, but what is more important, it asks for what is not necessary. For the fact is that partial observers in all branches of learning have succeeded in giving us a great deal of objective truth.

Further, in supporting his belief that the theories and generalizations made by historians have claim to validity, Destler refers to the Gestalt psychologists and makes much of their generalizations about human abilities in this respect. "A characteristic trait of the human mind is the ability to recognize relationships between data," he writes.[9]

The validity of human generalizations about relationships in nature and society, rests not on proof of man's tendency so to generalize, but on the accuracy of particular generalizations, their conformity to the actual relationship of things "out there." Read, Destler's adversary, does not deny this ability of man's to generalize, to arrange intellectually what is formless and diverse and solitary. In fact, according to him, we impose the pattern on things.[10] This notion that relationships are not in things but only in human descriptions of them, is still another variation of

[8] *Loc. cit.*, 516.

[9] *Ibid.*

[10] Read, *loc. cit.*, 280.

subjectivism and quite naturally is embraced in the anti-objectivity argument. Hume long ago suggested that cause and effect are not in nature but only in men's minds—concepts growing out of men's habit of misreading their inveterate experience: in nature events are merely connected and in sequence. To this theory, cause and effect is a useful fiction, a brilliant display of the generalizing power of homo sapiens. Neither Hume nor the others who at this late date continue to dabble with his theory have to my knowledge evinced readiness ever to subject themselves to a test involving the effects of such an alleged cause, say, as a moving bullet aimed at their brains. To most of us, atomic bombs caused buildings and bodies to crumble at Hiroshima and Nagasaki; lack of food causes death by starvation; the moving fists of Joe Louis caused the temporary slumber of any number of former heavyweight champions; conflicts of interest between the colonies and the mother country caused the American Revolution.[11]

There are few who would deny man's ability to symbolize and conceptualize. This ability is not in conflict with the truth that nature contains definite relationships, but neither is it its proof. That the earth exists in a universe of which it is but a minor planet is an objective statement, not because man has finally become aware of the fact. Man's ability to create or "impose" relationships achieves scientific significance only when it leads to accurate descriptions of relationships that do in fact exist.

And that scholars in the past have been able to develop objec-

[11] And if there are those men in modern physics and philosophy who, because of the revealed greater complexity of matter and such theories as Heisenberg's, are ready to deny causality, their defection is by no means conclusive. That the behaviour of individual electrons presents problems has not obstructed our increasing knowledge and power over masses of electrons. Nor should it lead, as Randall wisely counsels, to "dubious speculation about the absence of strict causality and determinism in nature . . . (which) has been extended far beyond the atomic field to which it is relevant"; *op. cit.*, 475. Randall's comment could easily have been directed towards the article by a former president of the American Historical Association, Robert Livingston Schuyler, "Indeterminism in Physics and History," *The Social Studies*, XXVIII, December 1936, 507–516. In this instance, Randall, described by Read as a "relativist-subjectivist-presentist," defends the scientific principle of causality, while Schuyler, an ardent foe of presentism, attacks it!

tive interpretations in all of the sciences is indisputable, as is the fact that they were typical men in the sense that they had "points of view," were subject to individual biases or allegiances, reflected the conditions and conflicting ideals of their own time. (That the thought of men does reflect the character of their times is a fairly modern insight. an objectively-valid one which, ironically, subjectivists use to strengthen their own theories.) Objective truth has been the product of the thought of biased men.

Objectivity is not impartiality. Copernicus' correct views were not composed of the average of the two notions that the earth does and does not move about the sun. The large achievements of science from Descartes and Newton up through modern times have been the accomplishment not of an approach which attempted any thorough reconciliation between the notion that matter is knowable and that it is not. For the social sciences it is even clearer that valid, objective theory is the work of men who do not necessarily take the middle path.

The recent re-evaluations of the Negro, for example, with respect to his role in slavery, his inherent capacities, his alleged tendency to work better than white men in hot climates as an explanation of his enslavement in the tropics, the relationship between the alleged backwardness of his previous African culture and his submission to slavery, his alleged docility and conformity to the slave system in this country, are the result of a new probing scholarship whose validity rests on evidence but whose authors were by no means impartial towards some of the racist theories that dominated the scene at the time of their work. Physical and cultural anthropologists such as Boas, Benedict, Ashley-Montagu, Klineberg, to name a few, have destroyed the myth of innate inferiority. Klineberg's experiment showing the superior performance of urban Negroes to rural whites in "I.Q." tests is an example of his method. Eric Williams' masterful documentation of the fact that, long before Negroes labored under the hot sun of the British West Indies, to the accompaniment of the explanation that this was a reflection of the greater delicacy of white skins and the inability of men possessing them to work in such heat, white men did work there, that the one replaced the other simultaneously with the introduction of expensive machinery on a large scale, thus paving the way

for the replacement of a system based on an independent yeomanry by one based on the great slave plantation, proves that black skins worked in the Indies for social rather than biological reasons. Melville J. Hershkovits' account of the richness of the Negro's African culture, the strength of the social bonds forged there, gives credence to his evaluation that it was precisely the hardiness of the Negroes and their traditions that enabled them —unlike the Indians—to withstand the corroding effects of slavery. Herbert Aptheker's story of near incessant rebellion against slavery, of a Negro past of militance rather than docility, obliges scholars to serious modifications of their earlier views.[12]

The difference between these and previous interpretations is not merely the difference between "the old and the new" and thus just another example of the effect of new frames of reference on historical thought. It is rather the difference between the invalid and the valid or objective. After Galileo got through, it became impossible to deny a geology to the moon. Similarly, after the modern anthropologists had done their work (which is yet incomplete), it became impossible for serious scholars to attempt to relate skin pigmentation to intellectual ability. Objective truth in this case has been accomplished, and by men who were socially interested in the acceptance of their conclusions. But the strength of these theories derives not from their authors' good intentions, nor is it lessened by their undoubted attachment to certain personal values: it depends only on the correspondence of their interpretations to the actual relations between the facts.

Significant theories have been developed by interested parties, in some cases by men who had altogether different, even conflicting, motivations. Harrington, Madison, Beard, Rostovtsev, to cite a few, stressed the importance of tensions between social classes in shaping history. That this theory was affected by its authors' hopes or coloured by their experiences does not detract from its value. It has what validity it does, not because its creators were "objective" men—in the popular sense, they were not—but because it does in fact help explain the dynamics of society.

[12] Otto Klineberg, *Race Differences*, New York, 1935; Eric Williams, *Capitalism and Slavery*, Chapel Hill, 1944; Melville J. Hershkovits, *The Myth of the Negro Past*, New York, 1941; Herbert Aptheker, *American Negro Slave Revolts*, New York, 1943.

There are so many things and situations which are as they have been described by men, even in the realm of history. The development of agriculture *did* promote social stability and foster the rise of civilization by freeing man from his dependence on happy and fortuitous accidents of nature and making possible surpluses. River valleys *were* extremely likely to be the homes of comparatively flourishing communities at a time when agricultural technology was in its infancy. Inventions are *not* the product of the genius of any one individual, race or nation, and their introduction on the social scene *is* related to such a business question as the rate of profit and hardly to the time of the solution of technical problems, in a commercial society.[13] The Inquisition *did* have an adverse effect on the growth of a business spirit in Spain.[14]

It is not merely that we have certain unarguable data, that for example on July 14, 1789 a group of people in the city of Paris moved to attack an old prison, or that another smaller group of men, the *Philosophes,* lived and wrote in eighteenth-century France. We also know that the storming of the Bastille expressed the sympathies of the Parisian populace for the stand of the bourgeois delegates in the Assembly and that the writings of the *Philosophes* greatly influenced the thinking of a number of leaders of the Revolution and thus had an important effect on its course. We have objective data and equally objective understanding of its significance.

Certainly the configuration of the past is terribly difficult to grasp. But its difficulties are quantitative not metaphysical. The important thing is that in answer to the question posed by V. Gordon Childe, "Things Did Happen in History." Not illusion, not the "projection of the ideas and interests of the present," but actual objective events make up the past. Men acted, thought and were acted upon. The totality of these events staggers the imagination, their detection often defies investigation, and their understanding involves the greatest problems of all and, in historical fact, has produced countless divergent,

[13] On this subject see the fascinating volumes by S. C. Gilfillan, *Inventing the Ship,* Chicago, 1935, and *The Sociology of Invention,* Chicago, 1935.

[14] Critics have said that Lea's classic, *A History of the Inquisition of Spain,* New York, 1906–7, was a labor of love, but he cannot be accused of not dealing in facts, and his final generalizations rest on solid evidence.

contradictory claims to success. Yet some of these claims have nevertheless been justified.

Evidently for some spheres of knowledge one kind of social situation is better than another for creating the proper incentives and possibilities for successful scientific investigation. The age that produced a Royal Society stimulated this quest far more than did the era of the Truce of God. In knowledge about society it is quite clear that one milieu is more likely than another to be amenable to letting chips fall where they may. Where the social scene is shot through with tension and conflict, objective evaluations may be fraught with peril to those who make them. But even a hostile environment can not stifle the utterance of truths, though it may make them very unpopular, unpalatable and even unrecognizable to the community at large, as was the case with the generation of Galileo.

Yet the historical record does show that, despite the existence of social obstacles, the post-Newtonian centuries have been marked by the emergence of methods designed to get an accurate knowledge in all fields—a knowledge the test of which is experience and the correspondence of its findings to reality. Complete knowledge we have only begun to approach. It may well be that man, given his limitations, faces insuperable difficulties in his Faustian aspiration towards it.

But it is good to realize that the problem is one of getting and and accumulating facts, of understanding relationships that do exist out there. The social past is as real and therefore as knowable as all other aspects of the physical universe. Our knowledge about it is hard come by and in some cases pitifully incomplete, but it is knowledge nonetheless, and much of it meets the unyielding test to which all scientific knowledge is put: it is borne out by evidence.

To say that the historian can not attain objectivity is only another way of saying that the world we live in, of which the things we have done are a part, is unknowable. History together with all science has acted on an opposite premise. Its future rests on the continuation of this tradition, that its experimentally-verified facts and conclusions be interpreted as what indeed they are: objective descriptions of life and not merely the product of exercises, no matter how brilliant, of the human mind.

THE SALARY WITH THE FRINGE ON TOP

ROBERT R. R. BROOKS
DEAN, WILLIAMS COLLEGE

GENERAL salary increases to college teachers are a pressing obligation in the great majority of American colleges and universities. Since 1939 the salaries of college teachers, especially in the upper grades, have not kept pace with the rise in living costs. Nor have they risen equally with incomes in many other professions, or in business, or in most skilled and unskilled labor classifications. Even more important is the fact that the increase in college student population in the sixties will require a corresponding increase in college-level teachers. The colleges will have to compete for these new recruits against business, government, professional and sub-professional occupations.

Most college administrations have already squeezed all the old sources of income nearly dry and are exploring every possibility for new revenue. Even if corporate giving is considerably expanded and tuition rates continue to rise, it is doubtful whether there is enough money in sight—especially among many private institutions—to meet the problem with cash salary increases alone. What help can fringe benefits offer?

Fringe benefits have the same possibilities and limitations in the academic world that they have in industry. The principal objection to them is that they prevent the employee from spending his income as he wishes. Pushed too far, fringe benefits may be described as paternalism. Used moderately however they have several advantages:

1. They permit the practicable use of payments based on need;
2. They effect compulsory savings against a rainy day;
3. They encourage group action toward benefits which the individual employee cannot buy;
4. They help make use of unused facilities.

1. *Income Based on Need.* Individual salary increases in the academic world are largely based on seniority, with a nod toward merit at the time of promotion from grade to grade. General salary increases are usually in small uniform percentages or absolutes. Such increases often mean little to those teachers

who are already able to satisfy most of their needs. But they may also mean little to those whose needs are so intense that the increase falls ludicrously short of meeting their problems.

Most administrators shy away from salary increases based on need for two reasons: (a) "need" is hard to define with enough precision to escape objection from those who fail to qualify; (b) it is difficult to retrieve such an increase after the need has passed. But both difficulties can be met by providing specific services to help with specific needs.

For example: a young instructor needs $70 to hire a typist for his thesis so that his wife (whose typing is only fair) can mind the baby. Another instructor needs a term on leave with pay to work in the only library which has the material for the eighth chapter of his dissertation. Should not the president somehow find the money for these specific purposes?

An assistant professor is trying to publish a book. The Art Department says it is excellent but that the plates are so expensive no publisher will touch it for less than a $1200 subsidy. Which would be better, an annual salary increase of $100 for all 12 teachers in his age bracket or $1200 pinpointed on this specific need?

An associate professor is on the verge of nervous and physical exhaustion. He needs three weeks of complete rest and quiet. He can't get it at home. Blue Cross and Blue Shield do not cover it. Would you increase his salary by 5% or would you see to it that he has what he needs, when he needs it, either at the college infirmary or elsewhere?

Much more important to many middle-age college teachers is the cost of their children's college education. This four-year burden of $1300–$2000 a year normally occurs when faculty parents are between the ages of 40 and 54. But the peak of a teacher's income is usually not reached until after age 54. A program of full tuition remission for faculty children at the home college, or reciprocal tuition remissions with other colleges, or outright cash scholarships to be used by faculty children wherever they wish, costs less than 2% of annual faculty payrolls. A uniform salary increase of 2% would be about as useless as bird shot for shooting a bison. The same amount spent specifically for tuition however provides so much help that it is worth adver-

tising as an inducement to enter the profession. Rarely does a childless teacher begrudge a colleague the aid he thus receives. The need is obvious. And the special aid automatically ceases when the child is graduated.

These examples illustrate but do not exhaust, the possibilities of payment according to need.

2. *Compulsory Saving.* Few among us these latter days have both the means (after taxes) and the determination (after advertising) to save enough by ourselves to meet our three greatest financial worries: the cost of our children's education; the risk of serious illness; the certainty of old-age retirement. Most of us however have enough sense in our better moments to commit ourselves to a discipline which, with help, may carry us through our weaker moments.

Whenever a college spends money for faculty children's tuition, for teachers' insurance and annuities, for health services or health insurance, it is denying the individual teacher the right to spend money which might have been distributed in uniform general salary increases. Is this paternalism? It is compulsory saving. Does it show, alas, a decline in morals?

No one would think of reverting to the old system under which the college president used to find himself suddenly confronted with an unbudgeted expense for the support of a penniless faculty widow. Actually the principle of compulsory saving has become as respectable as Phi Beta Kappa. The only real issue is how far to push the principle. Retirement annuities? Certainly. But are they large enough? Doubtful. Children's tuition assistance? Probably. Contributory health insurance or free college health services for faculty families? Possibly.

Even the use of sabbatical leaves illustrates both the principle of compulsory saving and the payment of real income to meet specific needs. The net cost of a typical sabbatical program may run as high as 3% of instruction payrolls. Distributed as a uniform salary increase, the additional income would rarely be saved by the individual faculty member to meet the needs for physical rest, intellectual fresh air and a change of scene which justify the policy.

These are samples of fringe benefits which have compulsory saving as their common denominator. Similar fringe benefits

are already a conspicuous part of the personnel policies of occupations with which the academic world must compete for brains and character.

3. *Group Action.* Few faculty members nowadays have a kitchen big enough for a square dance. A modest Faculty Club may provide a substitute for the genuine old-fashioned article. Perhaps the college should help with the organizing—even with the financing. A subsidy of $3000 a year however in a college with a hundred faculty members would replace the possibility of a uniform $30 salary increase! Could each faculty member acting as an individual buy as much for $30 plus specific fees as he would receive at the Faculty Club in the form of Department lunches, entertainment of visitors, a place to read and a room for meetings—as well as dancing, ping-pong, billiards, pool and television?

Most colleges practice central purchasing for all departments. Some extend this policy to include purchases for fraternities. A few make the benefits available to members of the faculty. The familiar economies of large-scale buying, bulk refrigeration, central storage and large-lot deliveries can thus be made an addition to the real income of faculty members. Such a cooperative program, however, which might involve the central purchase of electric appliances, coal, fuel oil and furniture as well as household articles and food, certainly requires time and initiative from college officers and may require a subsidy for additional space, clerical time and manual labor. Should such a subsidy be extended as an alternative to an equal expenditure on salary increases? The factors entering a decision will vary greatly from one college community to another. But they deserve exploration.

Even more complex are the issues raised by the faculty housing problem. Many colleges have been compelled to enter the housing field. Some help to find housing for new staff members. Some have bought or built faculty apartments or houses. Others have encouraged new faculty housing by providing low-cost land, low-rate financing, central purchase of building materials or help in providing utilities or architectural plans.

All of these aspects of the housing problem offer the possibility of economies through group action which would otherwise be unavailable to the individual faculty member. But it may re-

quire money as well as brains and time to carry on a housing program. Should a college spend money for housing which might otherwise go into uniform salary increases?

4. *Full Use of Unused Facilities.* Is the college swimming pool used on Monday nights? If not, could faculty wives and children benefit from it? Are the following facilities fully used: hockey rink, tennis courts, basketfall floor, stadium seats, infirmary beds, tillable land, central heating, storage facilities, rubbish disposal? If not, could they be used to make college life more attractive with only slight increases in variable costs, which might or might not be covered by specific fees?

In the competition for teaching staff which lies ahead, as well as in raising the morale of those now at work, these opportunities ought not to be overlooked.

Conclusion. By far the most important opportunities in the whole fringe benefit area are those afforded by compulsory saving to meet the peak financial loads created by specific needs in the life of the average teacher. The greatest of these needs has already been met in part, at least by the T.I.A.A. and Social Security provisions for retirement, death and survival benefits. A start has already been made through the Tuition Exchange plan toward meeting the second largest burden: the cost of children's education.

Although the Tuition Exchange is a significant move in the right direction, it is inadequate in its present form. It offers little to teachers in state and municipal institutions, teachers' colleges, junior colleges and specialized institutions. It covers only a part of the total cost of education. And it is inapplicable to private colleges which have difficulty in attracting enough faculty children to themselves to balance their exports to other members of the Exchange. The problem itself, however, bulks so large in the lives of the great majority of faculty members that a broader-scale attack, including the Tuition Exchange as one of its factors, is not only desirable but inevitable.

The fringe is not the most important part of a surrey. But the amenities, security and provision for specific needs made possible by a fringe benefit program must surely become a significant part of the real income of college teachers if the colleges are to fulfill their growing responsibilities.

MINUTES OF CONFERENCE OF CHURCH-RELATED COLLEGES IN THE SOUTH

WITH ninety-one college representatives registered, the Conference of Church-Related Colleges in the South was called to order by President Walter A. Groves of Centre College, *Chairman*, in the Mirror Room of the Kentucky Hotel in Louisville at 9:30 A.M. on November 30, 1954. President Voight R. Cromer of Lenoir-Rhyne College, *Vice-Chairman*, gave the invocation. President F. Pendleton Gaines of Wofford College, *Secretary-Treasurer*, read the minutes of the meeting of December 1, 1953, which were approved.

President Wallace M. Alston of Agnes Scott, Chairman of the Committee on Federal Legislation affecting the church-related colleges, remarked that the legislation sought for by his committee had been passed in the last Congress, and stated that therefore he assumed his committee was discharged. President A. A. Page of Pikeville College, Chairman of the Committee on New Business, stated that his committee also had been discharged. Chairman Groves stated that it was the common consent of the Conference that these two committees had done their tasks well and were now discharged.

The following committees were appointed by Chairman Groves: Committee on Audit: President H. Ellis Finger of Millsaps College, Chairman; President Roy N. Baker, Bethel College (Tenn.); Committee on Nominations: President William C. Finch of Southwestern (Texas), Chairman; President Marshall S. Woodson of Flora Macdonald, and President George A. Christenberry of Shorter College.

The first speaker was Dr. Myron Wicke of the Division of Educational Institutions, General Board of Education of the Methodist Church, who gave an informative address on the work of the Commission on Christian Higher Education of the National Council of the Churches of Christ in the United States of America. Dr. Wicke discussed the work of the Commission, pointing out that it had prepared the study on "What is a Christian College?" published "The Christian Scholar," which has tremendous possibilities, and sponsored the Quadrennial Convocation of Church-Related Colleges at Denison University in Granville,

Ohio last summer. He further emphasized that the Commission was continually seeking ways of expressing the unity that exists among Christian colleges in the United States, and most certainly should have a voice in the national education scene. Dr. Wicke concluded his remarks by summarizing the work of the Commission and urging its support by the colleges represented at the Conference.

Dr. Theodore A. Distler, Executive Director of the Association of American Colleges, was the second speaker. He described the work of the Association and discussed the program that is now being carried out, the goals that he hopes can be reasonably accomplished and what he hopes or dreams can ultimately be done.

Dr. Distler explained that the work of the Association was done through commissions and discussed in some detail the work of the Commissions on Academic Freedom and Academic Tenure, the Arts, Christian Higher Education, Colleges and Industry, Insurance and Annuities, Liberal Education, Pre-Professional Education, Public Relations and Teacher Education. Dr. Distler discussed certain projects of the Association, including a recent meeting of the former presidents of the Association, the establishment of an Information Agency to advise concerning an American Studies Program in colleges, a faculty-exchange program, a Presidents' Information Sheet and a legislative committee. He closed his interesting address by discussing the matter of federal scholarships and urging that a good attendance be held at the Annual Meeting of the Association of American Colleges in Washington in January, 1955.

After the audit report was returned, the Nominations Committee made its report. It proposed the names of the following as officers for 1955: President Voight R. Cromer of Lenoir-Rhyne College, Chairman; President F. Pendleton Gains of Wofford College, Vice-Chairman; and President John L. McMahon, Our Lady of the Lake College, Secretary-Treasurer. The recommendations of the committee were accepted unanimously.

The business of the Conference was then conducted. There was some discussion from the floor, particularly on the question of teacher certification and the National Council for Accreditation of Teacher Education. Father Andrew C. Smith, President of Spring Hill College, made the following motion:

The Church-Related Colleges of the South unanimously express their concern over the program of the National Council for Accreditation of Teacher Education and recommend to the Southern Association of Colleges and Secondary Schools that any endorsement of NCATE be deferred at least for one year.

This resolution passed unanimously and a copy of it was forwarded to Dr. M. C. Huntley, Executive Secretary, Commission on Colleges and Universities, Southern Association of Colleges and Secondary Schools.

The meeting ended with the closing prayer given by Dr. Willis M. Tate, President, Southern Methodist University.

MINUTES OF CONFERENCE OF CHURCH-RELATED COLLEGES IN THE WEST CENTRAL AREA

THE 19th Annual Conference of Church-Related Colleges in the West Central Area held at the College of St. Thomas in St. Paul, Minnesota on November 6, 1954 was called to order at 10:15 A.M. by *Chairman* Nelson P. Horn, President of Baker University. Reverend W. E. O'Donnell of the College of St. Thomas acted as *Secretary*. President Bernhard Christensen of Augsburg College led the devotions.

The Chairman introduced Dr. Theodore A. Distler, the new Executive Director of the Association of American Colleges, who reported on meetings which the Commission on Academic Freedom and Academic Tenure had with the American Association of University Professors regarding procedure for dropping their professors who have tenure. A procedure will be established, but it will not be compulsory. The Commission will consider providing a consultative committee to which presidents might refer cases. The Commission on the Arts has been studying ways and means of obtaining grants to emphasize and strengthen the arts and humanities in colleges. The Commission on Colleges and Industry is doing much to bring the plight of the private colleges to the attention of American industry. Several of its members are very active in helping to organize new state-wide groups and in disseminating information about groups already established. The problem before the Commission on Insurance and Annuities is whether the retirement age of 65 years currently accepted by many colleges should not be raised. The Commissions on Liberal Education and Teacher Education are considering calling a special meeting concerning various problems of teacher recruitment, especially in liberal arts colleges. The first meeting will be held in December, probably in Washington, D. C. Funds have been provided by a foundation.

Dr. Distler said that there is a movement to promote greater interest in American Studies and the likelihood of a grant for this purpose. There is also the possibility of a faculty exchange program. The Association feels that it should not enter this program until it knows more about the future of the Ford Fellowship program.

The Association is contemplating the publication of "Notes to The College President," every two weeks—about 20 issues a year. The Board of Directors will consider establishing a legislative committee to keep in touch with congressional thought and action on such national subjects as manpower, etc.

Dr. Distler was questioned about the subsidization of institutional surveys by the Ford Foundation; the Korean Bill and the private colleges; and the accrediting of institutions by the regional associations with or without the cooperation of the professional associations. He thought that the Ford Foundation would continue grants for a few more years before moving on to some new project, and that the Association should not act until Ford and the other foundations drop their subsidization plans. He said that the American Council on Education and the Association of American Colleges had found that it was practically impossible to get the Korean bill changed once it had been passed. He added that this was one reason why a special legislative committee of the Association should be appointed.

President C. M. Granskou of St. Olaf College served as chairman of the nominating committee and of the committee to suggest the place and time of the next meeting.

Dr. Horn introduced Father Godfrey L. Diekmann of St. John's University (Minn.), who gave the main address on "The Church-Related College and the Parish." No attempt will be made to outline the talk. The paper was so well received that Dr. Distler promised to have it published in the *Bulletin* which is distributed to all member institutions and to have off-prints available at a nominal price.

At the afternoon session, which began at 1:15 P.M. instead of 2:00, there was lively discussion of the theme: The College and the Parish. Here are some of the points mentioned:

How to get the Board of Trustees more interested in the mission of the College.

How to create greater community of thought and action on campus.

The student's loyalty belongs to both college and parish but especially to the latter.

Is the college producing a spiritually mature student?

The problem of connecting book learning with participation in parish life.

The question of enforced attendance at chapel and at special exercises.

The obligation of college graduates to be leaders. Even if they are not given special attention by the pastor, they can still do much to help others who have not had such educational advantages.

Dr. Horn asked Father Diekmann whether he would like to say a few words by way of bringing the day's discussion to an end and he said that people often become envolved in organization and forget that the primary job of every Christian is his personal dedication to Christ without which all organizational plans will avail little.

The Committee on Nominations (Clemens M. Granskou, Chairman; Thomas J. Beier; Right Reverend Baldwin Dworschak; Leo L. Nussbaum; M. D. Smith) presented the following list of officers for the coming year, 1954–1955. Reverend Carl M. Reinert, Creighton University, *Chairman;* Conrad H. Becker, Wartburg College, *Vice Chairman;* Charles R. Wimmer, Hamline University, *Secretary*. The list as presented was approved.

The Committee on Nominations suggested that the next annual conference be held at Des Moines, preferably at Drake University, in November, 1955. Before the voting, Dr. Distler was asked to speak to the group about the future of the West Central Area group. He suggested that this group might do well to follow the policy of other regional groups in holding their meeting at the place and time of the regional accrediting association meeting. He was asked to investigate the possibilities of such a meeting in connection with the annual NCA meeting in Chicago. The group then approved the next meeting for Des Moines and left specific arrangements of place and time to the Executive Committee.

The Committee on Nominations expressed the appreciation of all those attending this conference for the hospitality accorded them by the College of St. Thomas and in particular by Father Flynn and Father O'Donnell.

President Vincent J. Flynn said that he was happy to have the conference at St. Thomas. He mentioned the problem of re-

ligious foundations at state colleges and universities and how such clubs tend to attract students who in the absence of such facilities might attend a church-related college. The ensuing discussion showed that all denominations have this problem. Such clubs and foundations are necessary even though they attract some students who would otherwise attend a church college.

The meeting was adjourned at 3 : 30 P.M.

AMONG THE COLLEGES

BARNARD COLLEGE will collaborate with the National Broadcasting Company to present the fifth annual Summer Institute of Radio and Television from June 27 to August 5 in the NBC Studios, Radio City, New York.

BATES COLLEGE has received over $103,000 in gifts and bequests for the college year thus far.

BUCKNELL UNIVERSITY has announced gifts, grants and subscriptions during the past calendar year amounted to $1,400,000 for new buildings or plant additions, while grants and gifts for scholarships, endowment and current purposes reached a total of about $135,000.

CORNELL COLLEGE will complete construction of a new dormitory, Olin Hall, by September 1 at a cost of $636,000. The dormitory is a gift of the Olin Foundation of Minneapolis, Minnesota.

DAYTON UNIVERSITY has received a bequest of $200,000 under the will of John Westendorf. The bequest will be used for scholarships and the University's fieldhouse fund.

GUILFORD COLLEGE has received approximately $28,000 to establish the Emily S. Howard Scholarships, providing for four $250 scholarships annually.

HOPE COLLEGE is the recipient of a $45,000 grant from the Merrill Foundation to be used by the economics department in a study of Unemployment Compensation in Michigan.

LASALLE COLLEGE and ST. JOSEPH COLLEGE (in Pennsylvania) will receive about $420,000 and $700,000 respectively under the $14-million trust estate created by the late Francis A. Drexel of Philadelphia.

LIVINGSTONE COLLEGE is the recipient of $84,572.58 from the Bishops, Ministers and Laymen of the A. M. E. Zion Church.

MANHATTAN COLLEGE has received a gift of $10,000 from Joseph H. Hirshhorn for the school of engineering building fund. Construction of the new building, which is expected to cost about $2,500,000, is to get under way next year.

MORAVIAN COLLEGE has announced the receipt of a bequest approximating $150,000 from the estate of Adolph J. Wiesbach, Arthur, North Dakota. A Moravian Church layman and local business man and farmer, Mr. Wiesbach had contributed to the College Sesqui-Centennial Fund drive in 1948–49, but never visited Bethlehem nor the Moravian College campus.

NEW YORK UNIVERSITY has received a gift of $250,000 from The George F. Baker Trust as part of the $3,000,000 needed to construct a new building for the University's Graduate School of Business Administration.

PENNSYLVANIA STATE UNIVERSITY has received a $15,000 grant from the New York Life Insurance Company to establish a series of scholarships, graduate research fellowships and teaching assistantships.

RANDOLPH-MACON WOMAN'S COLLEGE is continuing its effort to encourage public appreciation of the art of our times by displaying in the Randolph-Macon Art Gallery, from April 23 through June 5, the 44th Annual Exhibition of Contemporary American Painting.

STANFORD UNIVERSITY has received a gift of $1,000,000 from Mrs. Robert S. Moore of Atherton, California to build Florence Moore Hall to house 350 undergraduate women.

SYRACUSE UNIVERSITY is sponsoring a Workshop in Fund Raising at its Chautauqua Center, Chautauqua, New York, July 11–22, designed for college and university administrators who are concerned in the development of college and university resources.

UNION COLLEGE is the recipient of a $40,000 legacy from the estate of the late Harry C. Dikeman of Freeport, New York.

UNIVERSITY OF MICHIGAN will offer its third annual Workshop for College Professors from June 20 to July 8, followed by an Institute on College Administration, July 11 to 15, both to be directed by Professor Algo D. Henderson of the University.

UNIVERSITY OF NOTRE DAME received a total of $2,289,-113.94 in gifts and grants during 1954, including a $100,000 grant from the Rockefeller Foundation to support research in international relations.

UNIVERSITY OF PENNSYLVANIA has received a grant of $113,000 from The Richardson Foundation, Inc., Greensboro, N. C. for the establishment of a foreign policy research institute.

UNIVERSITY OF SCRANTON has received a bequest of about $200,000 from the late Martha Fitch to provide scholarships.

WILLIAMS COLLEGE will construct a $400,000 addition to Stetson Hall which will double the present capacity of the college library building.

YALE UNIVERSITY, the UNIVERSITY OF WYOMING, STANFORD UNIVERSITY and HARDING COLLEGE will receive sizable bequests from the estate of the late William Robertson Coe.

NEW COLLEGE PRESIDENTS

Colorado College, Colorado Springs, Colorado. Louis T. Benezet.
Simmons College, Boston, Massachusetts. William E. Park.
University of Cincinnati, Cincinnati, Ohio. Walter C. Langsam.
University of Missouri, Columbia, Missouri. Elmer Ellis.

TWO MORE GIANT STRIDES
On Behalf Of
CHRISTIAN HIGHER EDUCATION

TENNESSEE BAPTIST SCHOOLS
CARSON NEWMAN COLLEGE
UNION UNIVERSITY
BELMONT COLLEGE
HARRISON-CHILHOWEE SCHOOL

Reported in State-wide Church Campaign	**$1,843,305**
Goal	**1,800,000**

NEWBERRY COLLEGE, NEWBERRY, SOUTH CAROLINA

(United Lutheran Church in America)
(Synods of South Carolina and Georgia-Alabama)

Reported in Campaign in these two Synods	**$ 513,794**
Goal	**500,000**

Two More Church College Campaigns
Successfully Conducted By This Firm

Consult us without cost or obligation regarding your College's financial requirements.

WARD, DRESHMAN & REINHARDT
INCORPORATED

30 Rockefeller Plaza, New York 20, N.Y.—Tel.: CIrcle 6-1560

Charter and founding member of The American Association of Fund-Raising Counsel.

SUCCESS
IN
COLLEGE FUND-RAISING

To the college or university with a fund-raising problem, Ketchum, Inc. offers a thoroughly trained staff with broad experience in institutional finance—and a 36-year record of success.

Consultation without obligation

KETCHUM, INC.
Campaign Direction

CHAMBER OF COMMERCE BUILDING, PITTSBURGH 19, PA.
500 FIFTH AVENUE, NEW YORK 36, N.Y.
CARLTON G. KETCHUM, *President* • NORMAN MAC LEOD, *Executive Vice President*
MC CLEAN WORK, *Vice President* • H. L. GILES, *Eastern Manager*

Member American Association of Fund-Raising Counsel

THE TUITION PLAN

The Tuition Plan was founded in 1938 to provide a method by which approved schools and colleges can make monthly payments available to all their students and still receive their fees in full before the beginning of each term.

The Tuition Plan increases enrollments and materially reduces operating costs.

Full information will be sent to schools and colleges promptly upon request.

THE TUITION PLAN, INC.
347 Fifth Avenue
New York 16.

TIAA
CREF

AN INCOME YOU CAN'T OUTLIVE . . . . .

AN INCOME THAT KEEPS STEP WITH THE TIMES....

You'll need *both* features for your retirement income.

Money put into an annuity during your working years comes back during your retirement as a lifetime income consisting of both principal and interest. But if your annuity doesn't include a hedge against inflation, your retirement income may not give you the purchasing power you expect for your later years.

A pioneering type of annuity, available only to college staff members, now tries to do something about this. Educators may pay up to 50% of their annuity premiums to the new College Retirement Equities Fund; the balance of the premium to TIAA.

The unique CREF variable annuity is based upon common stocks; it will pay more annuity dollars when common stock prices and earnings are high—generally, when the cost of living is high. The TIAA annuity pays a level number of dollars regardless of economic trends, thereby giving greater purchasing power when the cost of living is low.

This balanced system tends to hedge against both inflation and deflation.

Any employee of a college or university is eligible. Write for further details; we employ no agents.

TEACHERS INSURANCE AND ANNUITY ASSOCIATION OF AMERICA

COLLEGE RETIREMENT EQUITIES FUND

522 Fifth Avenue **New York 36, N. Y.**

PRIVATE LIBRARY LIQUIDATION
30,000 VOLUMES

Collected by the late editor of *The Bookman* and *The American Review*—abundant accreditation material in all fields—collector's items—scarce works—published 1531 thru 1952. Books housed and shelved in New Hampshire. Classified card index file in New York City.

Also for sale

90 acre White Mt. New Hampshire Estate known as "Literary Paradise"—10 buildings with a fine 18-room furnished home with new elevator.

Details available. Want Lists Solicited.

H. K. Goodkind, 155 East 42nd St., New York 17, N. Y.
MUrray Hill 6-1970

PIERCE, HEDRICK & SHERWOOD

30 ROCKEFELLER PLAZA NEW YORK 20, N. Y.

FOR MORE THAN A THIRD OF A CENTURY

Counsellors and Directors of Fund-Raising for Schools, Colleges and Other Institutions

•

We invite inquiry.
Initial consultation and
study without obligation.

•

Charter Member American Association of Fund-Raising Counsel

New and Important **HARPER** *Books*

The Purposes of Higher Education

By *Huston Smith,* Professor of Philosophy, Washington University. A highly original and stimulating discussion of the philosophical basis for the programming of higher education, growing out of a curricular survey at Washington University, St. Louis. *Coming May 25th.* $3.50

A City College in Action

Struggle and Achievement at Brooklyn College: 1930–1955

By *Thomas Evans Coulton,* Dean of Freshmen. This 25-year record of the growth of Brooklyn College is a significant reflection of the tensions and difficulties confronted and resolved in a college subject to all the ideological forces of a great metropolis. *Coming May 11th.* $3.50

The Human Career

A Philosophy of Self-Transcendence

By *Robert Ulich.* "A magnum opus, a great and rare piece of work. . . . It is written out of a full mind, richly charged with the treasures of history, philosophy, and the sciences of man."—WILLIAM ERNEST HOCKING, Alford Professor Emeritus, Harvard University. $3.50

Accent on Teaching

Experiments in General Education

Edited by *Sidney J. French.* "Will stimulate a fresh approach to instructional methods and academic organization. Both faculty members and administrators will find this valuable reading."—*Bulletin,* American Association of Colleges for Teacher Education. $4.75

The Direction of Human Development

Biological and Social Bases

By *M. F. Ashley Montagu.* "A learned, eloquent, and often impassioned book. . . . Dr. Montagu piles up impressive evidence that the very nature of human nature is to be social."—*Saturday Review.* $5.00

At your bookstore or from

HARPER & BROTHERS, 49 E. 33rd St., N. Y. 16

The *Journal of Higher Education* selects from the hundreds of manuscripts received each year those of most interest and worth to educators engaged in teaching and administration in colleges and universities.
Symposia concerned with controversial questions appear from time to time.
News notes, book reviews, and editorial comments are found in each number.

9 issues $5.00 a year

JOURNAL *of* HIGHER EDUCATION
Ohio State University, Columbus 10, Ohio

JUNIOR COLLEGES, SPECIALIZED SCHOOLS AND COLLEGES, 2nd edition
336 pp., cloth, $3.30; paper, $2.20

This new edition provides objective, impartial, and concise information not elsewhere available from a single source. Its field has been expanded to include full descriptive data on more than 600 public and private junior colleges, and 1100 schools of art, music, engineering, secretarial and business studies, etc.

In addition, there is a convenient check list of the names, addresses, and presidents of more than 1200 senior colleges and universities.

Classification lists permit ready reference to the curricula and programs offered by 1700 junior colleges and specialized schools.

GUIDE TO SUMMER CAMPS, 10th edition
144 pp., cloth, $2.20; paper, $1.10

This new edition summarizes programs, fees, and enrolments of 600 private residential camps throughout the country, and gives summer and winter addresses of directors. A new feature is a section devoted to scores of summer camps and programs for handicapped children.

PORTER SARGENT
11 Beacon Street **Boston 8, Mass.**

"WHICH OF THESE BALFOUR SERVICES FITS YOUR NEEDS"

INSIGNIA REQUIREMENTS

College rings—Badges—Keys
Fraternity Insignia—Service Awards

AWARDS FOR ACHIEVEMENT

Medals—Cups—Trophies—Plaques—Scholarship awards to stimulate effort.

SYMBOLS OF OFFICE—Custom

made to order in 10K gold, set with diamonds and precious jewels, the College President's Jewel of Office is a beautiful symbol of the jeweler's craft and is worn at official functions.

PAPER PRODUCTS (Engraved)

Distinctive engraved stationery—Invitations
Christmas Cards
Dance Programs
College Diplomas
Announcements
Banquet menus and Place Cards
Membership certificates and Cards

SCROLLS AND CITATIONS

To honor service and achievement. Hand engrossed and illuminated in color.

"Write us regarding your requirements"

Official jeweler to Phi Beta Kappa, Sigma Xi, Tau Beta Pi and other leading honorary and social fraternities and sororities

L. G. BALFOUR COMPANY

Main Factories — Attleboro, Massachusetts

MARTS & LUNDY, INCORPORATED

521 Fifth Avenue
New York 17, N. Y.

•

Public relations and fund-raising counselors

•

For colleges and other philanthropic institutions.

Charter Member of The American Association of Fund-Raising Counsel

TAMBLYN AND BROWN, INC.

— Established 1920 —

•

Thirty-five years of public relations and fund-raising counsel to America's most distinguished universities, colleges and private schools

•

6 East 45th Street
New York 17, New York

(Charter Member American Association of Fund Raising Counsel)

The BULLETIN

American Association of University Professors

AN EDUCATIONAL JOURNAL by teachers and investigators, presenting articles and reports of concern to all who are interested in or are a part of our institutions of higher learning. Current subjects: higher education and national security; educational programs and policies; faculty-administration relations; freedom of inquiry and expression; economic status of the profession; tenure; the evaluation of faculty services; professional ethics.

Published quarterly: Spring (March), Summer (June), Autumn (September), and Winter (December).

Circulation 43,500

Subscription $3.00 a year

American Association of University Professors

1785 Massachusetts Ave., N.W. **Washington 6, D. C.**

by ERNEST MARSHALL HOWSE

The Moral Qualities Revealed in Eight Great Plays

Eight masterpieces of the theater are here explored in light of the universal moral problems they dramatize—showing what the greatest poet and dramatist in the English language can tell us about man and his relation to God.

Dr. Howse has drawn together the important Shakespearean criticism and comment, and has directed this toward one end: the illumination of human nature and moral responsibility which each of these eight plays presents. His work brings information, insight, and understanding—both to great works of art and to human minds and hearts.

THE CONTENTS

DRAMA: Religion's Prodigal Daughter
HAMLET: The Tragedy of Indecision
OTHELLO: The Tragedy of Jealousy
MACBETH: The Tragedy of Ambition
KING LEAR: The Tragedy of Ingratitude
RICHARD III: The Tragedy of Bad Intention
JULIUS CAESAR: The Tragedy of Good Intention
THE MERCHANT OF VENICE: The Tragedy of Inhumanity
THE TEMPEST: The Tragedy of Life
THE INDIVIDUAL AND THE ETERNITIES
Index of Shakespeare Quotations—
Index of Persons and Subjects

Recommended as collateral reading in literature and other classes. For teachers and students—*for all who read and love* (*and quote*) Shakespeare. **$2.50**

at all bookstores **ABINGDON PRESS**

1913 1955

Colleges and Universities represent the best example of long-range sustained philanthropic impulses.

The American City Bureau, recognizing that every campaign to increase assets of any institution is both a labor of devotion and a tax upon every resource, calls upon its forty-two years of experience in its associations with volunteer groups. The successful guidance and counselling of American City Bureau fund-raising is evidenced by more than 3,300 campaigns.

When your institution is in need of increased facilities, endowment, or current income the American City Bureau will welcome the opportunity to consult with you without obligation.

There is no substitute for experience

American City Bureau
(ESTABLISHED 1913)

221 North LaSalle St.
Chicago 1, Illinois

470 Fourth Avenue
New York 16, N. Y.

Charter Member American Association of Fund-Raising Counsel